

MAN'S UNKNOWN JOURNEY



[*Photograph by Maxim*

THE AUTHOR

MAN'S UNKNOWN JOURNEY

An introduction and contribution to the study of subjects essential to a new revelation—The Evolution of the MIND and Consciousness—in the journey of Mankind toward Perfection on and beyond the Earth.

By

STAVELEY BULFORD

WITH 12 ILLUSTRATIONS

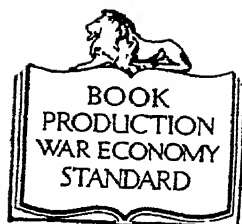
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I also wish to place on record my sincere thanks to those authors and publishers who have given me their kind permission to quote extracts from their works and publications, full particulars of which will be found in the Bibliography on page 200.

September, 1941.

S. B.

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FOREWORD

'The wise man knows no distinctions ; he beholds all men as things made for holy uses.'

LAOTZE—604 B.C.

YOUR ACCEPTANCE OR REJECTION OF THE THOUGHTS EXPRESSED IN THIS book will depend not on intellectual ability but on the degree of Evolution of your Consciousness.

Mankind is evolving in a cosmic scheme and is not the creation of an anthropomorphic God who is supposed to have designed this little Earth with its tremendous solar system for his special purpose of placing mankind on it. . . .

Religion is an essential in human life and everyone responds to it, most of us automatically following dogmatic creeds based on a man-made God who threatens future destruction and complicates the problems of living by creating a rival deity, whose power for evil equals his own power for good. This cannot be true. Such religious belief built on these conceptions of Deity, together with the idea of a Divine sacrifice for the redemption of mankind (dependent on the geographical position and nationality of those to be redeemed) is the result of past ages of endeavour to know the real God and outline the truth of Man's glorious heritage.

Religious beliefs such as mentioned have been developed from the psychological fact that the minds responsible for these dogmas used their practical five-sense Consciousness only. The human mind is not confined in its manifestation merely to this part of Consciousness.

Mind can transcend its physical environment and travel forth beyond the limits of the practical mind and the physical body. It can travel before its appointed time—Death—consciously journeying in the higher realms beyond the Veil of physical consciousness. There the mind can obtain the teachings of wisdom garnered by those who have followed the trail of truth outside the bounds of time and space—evolved men and women—who, like ourselves, have walked this little planet of tears, and who now inhabit higher spheres. From these Minds, by personal contact, we have been taught that 'in God we live and move and have our being' not as a poetic idea but as a demonstrable fact. How this contact is possible to all who seek will be related fully in the coming pages, and step by step the following thesis will be explained.

All life¹ is divided into two kinds :

(1) Chemical Life restricted by Chemical laws and without Mind and Consciousness.

(2) Conscious Life embodying Mind, Life and Spirit ; a Unity in Trinity and a Trinity in Unity.

Mind cannot exist without Life and Life cannot exist without Energy—called Spirit : Mind, Spirit and Life, an inseparable unit.

In this world of Three Dimensions, Chemical Life provides the bodies that Physical Life inhabits, but no living things exist without this Conscious Mind within them.

¹ See Appendix, p. 201.

Evolution represents the progress of Mind, Life and Spirit, experiencing Consciousness in innumerable degrees in uncountable numbers of forms or bodies, giving life to all things and passing from one to another stage with ever-increasing Consciousness until the human level is reached.

Mind cannot exist apart from the Divine creative Mind of the Universe ; therefore, your mind has a part of God's mind. Conscious Life has an atom or Unit of the Divine Mind wherein lies all knowledge. The unfolding of this knowledge to the form occupied by this mind gradually develops Consciousness through experience, various stages being evolved for their individual purpose.

Jesus said : "I and my Father are One" (St. John xix, 30). "I am in the Father and the Father in Me" (St. John xiv, 10). If, therefore, the Mind in Mankind is a manifestation of God—the Divine Father—then may we most truly understand the reference to the 'Father' made by Jesus.¹

¹ See Appendix, p. 204.

SELF-PERFECTION

'WHEN THE WORLD SPEAKS OF BEAUTY AS BEING BEAUTIFUL, UGLINESS IS at once defined.

'When goodness is seen to be good, evil is at once apparent.

'So do existence and non-existence mutually give rise to one another, as that which is difficult and that which is easy, distant and near, high and low, shrill and bass, preceding and following.

'The Sage therefore is occupied only with that which is without prejudice.

'He teaches without verbosity, he acts without effort ; he produces without possessing, he acts without regard to the fruit of action ; he brings his work to perfection without assuming credit ; and claiming nothing as his own, he cannot at any time be said to lose.'

LAOTZE¹—604 B.C.

¹ *Tao-Teh-King*. Published by Messrs. Rider & Co., London.

INTRODUCTION

'When a wise man hears the Tao, he follows it.
When one of average Mind hears it, he holds to it awhile and presently loses it.
When a foolish man hears it, he only laughs at it.
If it were not held in derision by such men, it could not rightly be called Tao.'

LAOTZE—604 B.C.

WE ARE GOING A SHORT JOURNEY. MAY IT NOT HAPPEN UNTIL OUR Consciousness has given us peace of mind and fearlessness ! Our destinations may not be known to us. Ancient or modern means of transport will not be required to carry us and when we have reached the end of our journey physical life will no longer be possible. Time will have measured our sojourn on Earth and this short journey is inevitable to us all—but we shall not be DEAD. Death¹ comes only to the physical body we cannot take with us on this compulsory journey. We of to-day have intelligence, which has aroused our interest in the places, people and conditions we have desired to visit during our life. Have we made any enquiries relating to the most interesting journey we are compelled to make from this life into the next ?

It is true, however, that many of Earth's greatest minds throughout past ages have felt the urge to explore the Great Unknown. Faith by intuition has served the purpose of bringing to Consciousness the eternal truth that Life is indestructible, long before demonstrations and experiments by psychic science confirmed it. From religious dogmas, disbelief and doubt, materialism was born ; the meditation of Spirit gave place to measurements of matter ; practical inventions extending the five senses of man took the place of inspiration of things outside the realm of physical senses. Man, in the glorification of his intellect,² dispensed with God and threw religious thought into the ocean of his own eternal folly. Science became a new God and Biology created a new world of thought.

So, from dark ages of ignorance and superstition, man, at long last, thought he had reached supreme knowledge. The Victorian scientists had raised a monument on the bedrock of Matter pleasing to their vision and confirming their hypotheses. This monument embodied all the laws and theories of the universe. Chemistry aspired to the creation of Life and Mankind was supposed to be merely the result of a physical evolution from the Amœba to the Ape.

Only a few of these great men ventured beyond the limits imposed by their orthodox confrères, and history naturally repeated itself, for they were ex-communicated as renegade madmen. Nevertheless, the great philosophy of Materialism had, unwittingly, laid the foundation of a new era that has had volcanic effect on the monument they had raised.

The discoveries of the electronic principle in Matter—Radio-activity : Relativity : the Fourth Dimension,³ etc.—have scientifically uprooted settled opinion in every direction and new light is being shed in an ever increasing volume on the materialistic conception of Man and the Universe.

Science has now acknowledged the invisible Realm on which Matter

¹ See Appendix, p. 201.

² See Glossary.

³ See Appendix, p. 205.

depends for its very existence—the electrons and protons comprising the Atoms. Thus the waves of Materialism have carried the scientists in their ship, Discovery, across the ocean of knowledge to the shores of the Beyond, and they are now prepared to land in the harbour of Eternal Truth.

The clock ticks on, the Sun rising and going west is followed by the Moon, time eats up the minutes into days, the days into years ; and ever before us waiting—ever waiting—is the momentous journey out of physical Life into—?

Science will show us !

Faith,¹ the new Faith, will have a true scientific foundation, the Beliefs of the past will be verified by scientifically proved facts of the present.

Man marches on—Consciousness, Life, Individuality,² Memory, all that he had attained marches on and remains unchanged. Man in his body before Death is the same Man out of that body after Death.

Before these facts can be made comprehensible, it will be necessary to study a number of important and interesting subjects, the first of which is Mankind—Men, Women and Children. Firstly, a member of the human race—Man—a complete Man. In the *Mystery of Ourselves* I briefly outlined this study of ourselves and I shall quote from my earlier work so that this volume may be the more complete.

¹ See Glossary.

² See Appendix, p. 202.

‘OURSELVES’

‘What a piece of work is a man !
How noble in reason ! How infinite in faculty !
In form, in moving, how express and admirable !
In action, how like an angel !
In apprehension, how like a god !
The beauty of the world ! The paragon of animals !’

Hamlet, Act II, Sc. 2.

THERE IS NEED FOR GREATER KNOWLEDGE OF OURSELVES. TO-DAY, IN every sphere of normal life, difficulties are unnecessarily burdensome because of the insufficiency of knowledge concerning ourselves, in the fullest sense.

The sum total of knowledge in general recorded by the printed word in this, the twentieth century, has reached a record unknown to history, yet the most gifted and most learned of men to-day know little about themselves or their Evolution of MIND, while journeying through life on Earth. Scientists have probed into the secrets and nature of matter in the material world ; biologists, physicians, surgeons, hygienists and others have studied the body of mankind. Psychology—the infant of modern scientific research—has only in recent years concentrated its main efforts on abnormal states of the human five-sense mind.

A gulf exists between the science of inert matter and the science of progressive and indestructible life. In the sphere of medical activity, around which centres the greatest research into life and physical attributes, there is need for further knowledge concerning life and its physical and metaphysical, psychic and spiritual factors, if suffering humanity is to benefit.

Before a satisfactory study of supernormal psychology can be made, there must exist the most profound knowledge of normal psychology. Scientific research has created a very useful department in the life of mankind, but it assumes too much when it ignores and negatives factors outside the realm of physiological experiment, factors of which it has no real knowledge and often no desire to know. It has, however, demonstrated one of the greatest truths in connexion with the purpose of this book, namely : it has made it abundantly clear that the physical sphere is in itself incomplete and that in spite of the scientists’ methods and knowledge there still is much they have left unexplained.

The study of the mind—perhaps the most important of studies—has been severely handicapped by this incomplete knowledge of ourselves. Mind is something greater than the conception which limits it to intellectual processes. This fact accounts for the very accurate ideas held by the religious leaders of thought in ancient days. Science and religion were one in those times, science being limited in intellectual, practical and physiological ways.

To the religious mind the chemistry of matter was then, and is now, of little account compared with the chemistry of being, or with the science of life, evolution and future existence. It studied the facts of life and death and spiritual evolution ages before materialistic science enthroned the five senses and crowned the intellect as judge of all things.

St. Paul claimed that we have a Physical Body and a Spiritual one—that he knew a man, but whether in the body or out of the body he knew not (II Corinthians xii, 3). In other words, he knew a man, but whether this man was in the Physical Body or in the Etheric Body he could not say, owing to the fact that his vision of the Spiritual Body was as real as the Physical Body is to normal vision.

The secret of man's creation is no new idea but one of the very oldest, revealed to man by messengers from the higher spheres. This secret is the one essential to true life and living, in fulfilment of the Divine plan for the progress of human life towards perfection. To the toiler for physical existence knowledge of this secret can make life and the drudgery of daily work easier, revealing some object for an apparently colourless and exacting life on this planet.

To those who have the leisure and the wish to search out and prove to themselves the truth of this knowledge I ensure both pleasure and profit, for what rarer gem is there than truth? What greater pleasure than its possession? To all who seek to understand or who wish to enter the field of psychic research¹ this knowledge is essential. To the world of religious thought the revival of the study of Psychic Science can lead to a sympathetic understanding of the mysteries from the depths of which religion springs.

The purpose of earth life is to add Consciousness through experience to the Waking-Conscious-Mind Section of the individual Mind-as-a-Whole. The *Mind* in each human being has always existed for that particular individual, and the Mind-as-a-Whole is not limited to the fraction manifested in the phases of childhood, adolescence, man or womanhood. The Mind-as-a-Whole is inseparable from Life, Spirit and Consciousness.² Neither Life, Spirit nor Consciousness can exist apart from each other, as will be shown later in the chapter on the Mind and Conscious Evolution.

The Creator made, in the beginning, a universal law to govern the whole of humanity in every age and clime.

The idea of religious thought governed by geography (or climatic variation) is a curious by-product resulting from the leadership of some divinely inspired man, around whose teaching the dogmas of the day have grown. Every human being, from the first man onwards, has lived according to the laws of Evolution and by his earth life has evolved the condition of his Auric Atmosphere, which atmosphere, at the death of his physical body has, together with his Etheric body, migrated to the sphere above in most immediate harmony with it.

This is the Law!

The life of Christ and His teaching reveal these facts, and the writings of St. Paul, man of the world and convert that he was, confirm in no uncertain manner, many of the facts of our Evolutionary construction. His writings are of interest in this connexion and he who seeks will find.

'Thoughts are things,' and thought power dominates human life. Some are slaves in bondage to the thoughts of others, and some are in bondage though unaware of it, to their own so-called 'freedom of thought.' Happy is he who, by understanding, reaches the height of freedom and wields the power of Mind for the good of all, himself included, without design.

¹ See Glossary.

² See Glossary.

For this understanding we must study many familiar as well as, maybe, quite unfamiliar subjects, commencing with the objective and familiar Physical Body and passing on to the study of the Etheric Body¹ which permits its counterpart, the Physical, to exist. The radio-active forces emanating from the Etheric Body influence Body and Mind in what is called the Auric Atmosphere,¹ introducing to our notice as it must do the ancient science of Astrology and the interesting Pythagorean philosophy of Numbers and their significance. This will bring us to the deeper study of the Universal or Divine Mind¹ and our relation to it, and explain the construction of the Human Mind-as-a-Whole and its separate individual sections—The Instinctive Mind Section, The Etheric Mind Section¹ and the Waking-Conscious Mind Section. From this the study of Personality² will follow and the investigation of the four schools of Thought,² leading us to a new conception of Evolution.¹ Our further studies will provide much evidence in support of our conclusions concerning the construction of the Mind and Body of human beings. We shall consider in detail Natural Sleep—Dreams concerning Physical life and dreams related to a previous life, dreams revealing the personality of those already in a higher sphere—Spontaneous Projection of the Etheric Double—Phantasms of the Living—Hypnosis—Hypnotic Sleep, produced by Telepathy¹—Projection of the Etheric Double with the Waking-Conscious Mind Section in complete activity and travelling outside the World of Three Dimensions, also Self-Projection as a natural phenomenon and how to acquire it. Our study then passes on to the evidence of the Continuity of Personality and Consciousness.¹

In order to be sure of the exact meanings of words and titles used throughout this book the reader will be well advised to study the Glossary compiled by the writer.

¹ See Glossary.

² See Appendix, pp. 202 and 203.

CONCLUSIONS

'Having emptied yourself of everything, remain where you are.

All things spring forth into activity with one accord, and whither do we see them return?

After blossoming for a while, everything dies down to its root.

This going back to one's origin is called peace; it is the giving of one self over to the inevitable.

This giving of oneself over to the inevitable is called preservation.

He who knows this preservation is called enlightened.

He who knows it not continues in misery.

He who knows this preservation is great of soul,

He who is great of soul is prevailing.

Prevailing, he is king.

Being a king, he is celestial.

Being celestial, he is of Tao.'

LAOTZE—604 B.C.

THROUGHOUT THE CHAPTERS OF THIS BOOK WE SHALL STUDY STEP BY step and produce evidence in support of the Continuity of Life, Consciousness, Memory¹ and Individuality in a progressive system we call Evolution. The system of Evolution thus outlined has not altered any of the previously known facts concerning it, but differs only from the modern scientific hypothesis by making the division of Mind a distinct and separate system in Evolution from that of the Physical Body.

The conception that Mind is the result of the Evolution of the material body is a simple and excusable error caused by stopping short in the investigation of Conscious Life. The fact that Conscious Life and mental ability intelligently operate outside organic forms, with Individuality unchanged, establishes, without question, the existence of one law of Evolution controlling progressive degrees of Consciousness, and another law of Evolution controlling physical forms or bodies on the Earth. This is necessary for the special degrees of Consciousness in the minds to occupy these bodies. It will be realized, then, that the growth of mental Consciousness required a suitable vehicle or body for additional mental development, and so the Evolution of forms is absolutely necessary for the Evolution of Minds. There can exist no doubt or question as to which law came first: Mind must exist before Thought is possible. The Earth and Material Universe could not come into being without Design, and Design is only the outcome of Thought, and Thought the outcome of Mind—that is, Conscious Mind, the creative primordial source of all things, the Mind of the Great Architect of the Universe, the Unknown yet most intimate part of our being. Without this part of the Great Mind we cannot exist. Mind, therefore, came first and form second. When Conscious Mind had obtained all the experience possible in one form, Chemical Law again produced another form slightly more advanced, permitting of greater experiences, and so on.

It is here that the scientific minds of the past have made their mistake; an easily understood mistake as we now may see. The most obviously misleading point lies in the fact that similar types of mind appear always to have been allotted to similar types of body. It has been, of course,

¹ See Glossary.

misleading to speak of 'types of mind.' There are no types of mind ; what is meant is the manifestation of one section of the Mind-as-a-Whole. Now, this manifestation of Mind is dependent on two vital factors.

(1) The perfection or otherwise of the instrument through which it has to manifest.

(2) The degree in Evolution it has reached, evidenced by its consciousness.

We shall see, then, that the discovery by Mendel of the theory of 'Mendelian Heredity' as published in 1865 (but unrecognised until 1900) proved conclusively that, for instance, if a man physically and mentally sound marries a healthy but feeble-minded woman, their children will appear normal. Suppose, just to illustrate this Mendelian law, that a boy and girl of two families thus constituted married each other and produced a family of eight children, the parents will show no signs of abnormality, yet two of their eight children will definitely be *feeble-minded*. Let us stop here and examine this state—feeble-mindedness.

It has been assumed that this limited mental ability, restriction of the Mind, has been produced by a physical process in intermarriage—a state of Mind produced by a state of physical form, whereas it actually indicates a faulty mechanism through which the Mind cannot properly function.

All the discoveries of genes and chromosomes, homozygotes and heterozygotes, genotypes and phenotypes in connection with heredity belong to essential laws in Evolution relating to Chemical Life, a form of life which manifests itself in identical ways, in always conforming to the same procedures and always without Consciousness.

The Waking-Conscious Section of the Mind-as-a-Whole responds to various stimuli set up in a multitude of ways affecting the Material vehicle—the physical body. Therefore, we may expect to find definite characteristics among members of the human family caused by stimuli common to either sex. For instance, as the result of the particular formation of the organic system in the female human being, certain traits and characteristics are more or less general, such as nervousness, timidity, sensitiveness, sympathy, kindness, emotion ; but it would be erroneous to consider that these traits and characteristics are due to the physical body and the sex thereof. They are the result of the stimuli affecting the brain of that sex. The Evolution of the Mind actuating that particular body will determine the degree of the resulting reaction to stimuli. If the Mind is advanced in Evolution, then a greater measure of Control will be in evidence than is possible to a lesser evolved Mind. The difference recorded between the mental ability of man and woman in art or science, literature, dancing or acting has been wrongly judged from this point of view of sex, and even to-day it is carelessly assumed that the mental ability of women is inferior to that of men. The power and ability of the Mind-as-a-Whole or any section of it is only affected by the instrument it is temporarily using. It would be incorrect to say that the power of petrol mixed with air for driving an 8-h.p. motor car is inferior to the petrol and air used in a 50-h.p. motor car. Obviously it is the mechanism, its design or purpose that is inferior, not the petrol and air ; its power and capacity remain constant. The stimulus in the 8-h.p. car is normal to the smaller machine just as the stimulus is to the 50-h.p. car. The performance of an 8-h.p. car must not, in fairness, be compared with that

of the 50-h.p. car, although they have a great deal in common. They are produced for special manifestations. In individuals the same thing applies. The sex provides for each human being a special pathway, a special series of experiences necessary for progress in Evolution of Consciousness.

It is perfectly natural that some manifested difference should exist between the accomplishments of the sexes, but that philosophical thought, abstract art and scientific discovery have in a greater degree been developed by men is no argument that the quality of the Mind occupying the brain of a woman is of an inferior grade. Sex is only a transient item connected with physical life—Mind is the eternal basis from which Consciousness ever increases.

The Life and experiences as well as the achievements of a man will naturally be different from the life and experiences of a woman, even when the minds of each are at approximately the same degree in Evolution. Heredity is controlled by chemical laws and, although manifestation of minds may be similar, this similarity is not due to heredity factors. The Mind in no way owes its origin to chemical life and law, it is only influenced by it.

Genius has created an amusing puzzle invoking famous arguments. Physiology and Heredity have failed to provide satisfactory evidence for the cause of genius owing to its being a purely mental phenomenon, and seeking for explanation of physiological origin as if the mentality of genius depended on the brain for its origin cannot lead to any justifiable conclusion. Such phrases as 'genius is akin to madness' indicate how erroneous the trend of thought has been. If genius resulted from physical factors alone then breeding could produce it. This has never been accomplished. Yet we hear of the 'clever son of the clever father' and of 'clever families.'

For a newly born babe, endowed with mind advanced in Evolution, good breeding and intellectual environment would provide a suitable background doubtless.

In this connexion more facts will claim our attention a little farther on in our study. A law exists which provides for the obvious necessity of a suitable brain and physical body for the mind to occupy. Thus we expect an advanced mind to be equipped with a brain capable of expressing its greater capacity of Consciousness and ability than that of a lesser developed mind.

Chemical law of life produces the physical body in accordance with Divine laws such as the Mendelian law indicates. Human beings may be privileged to utilise these laws and create physical bodies of children. They are free to intermix and produce a great variety of different kinds of physical factors. Breeding may be so arranged as to produce dwarfs or giants physically, but no such procedure will ever be found capable of ensuring in advance what mind capacity—what degree of conscious attainment—will result in any particular kind of physical body. Nevertheless, it is obvious that faulty living bodies affecting the brain therein will show a definite faulty working Consciousness; idiocy or feeble-mindedness, dullness or stupidity. It must be realised, at the same time, that these physical factors do not account for every case, for medical science has shown that large parts of the brain have been removed without interference with sanity or the existing level of Consciousness. A great field

for research is waiting to be explored in this connexion (better physical bodies in the future for Minds to occupy).

Separating the Mind from the body as a completely independent and surviving unit, attaining Consciousness on various planes of Life with Memory, Individuality¹ and Personality—in short, everything except the physical body which it survives (after the destruction of the latter), has led to the study of the structure of the Mind. This discovery has been made by those more evolved and more experienced than the writer.

The individual Mind, as a unit of the great Mind of the Architect, leaves the universal source and commences its long journey through life—all kinds of life—evolving Consciousness.² This UNIT OF MIND possesses all the attributes of the Divine Mind,² relatively, just as one drop of water from the sea contains the properties common to the whole ocean.

It would appear that the purpose of the Evolution of the Mind¹ is to unfold the wisdom and spirituality contained in the Divine Atom of the Mind-as-a-Whole by a progressive method of awakening Consciousness.

As Socrates discovered, knowledge and understanding come from within; by deduction a pupil may be led by his teacher to reason the answers for himself and thus increase his mental consciousness. Reasoning and deduction, Socrates affirmed, were the only true ways of teaching the young. The time-worn adage: 'experience alone teaches us,' illustrates this truth. So, then, we all have the same potential Divine Atom of the Mind-as-a-Whole in our present human state, and we have had this same Mind-as-a-Whole throughout the centuries and in the many forms essential for its Evolution of Consciousness up to the present moment.

How can this be possible when the great majority of people are totally unaware of this?

The reason is: Unconsciousness of their great Birthright.

To understand this it may be helpful to present the facts in diagrammatic form relating to the structure of the Mind-as-a-Whole. (See overleaf.)

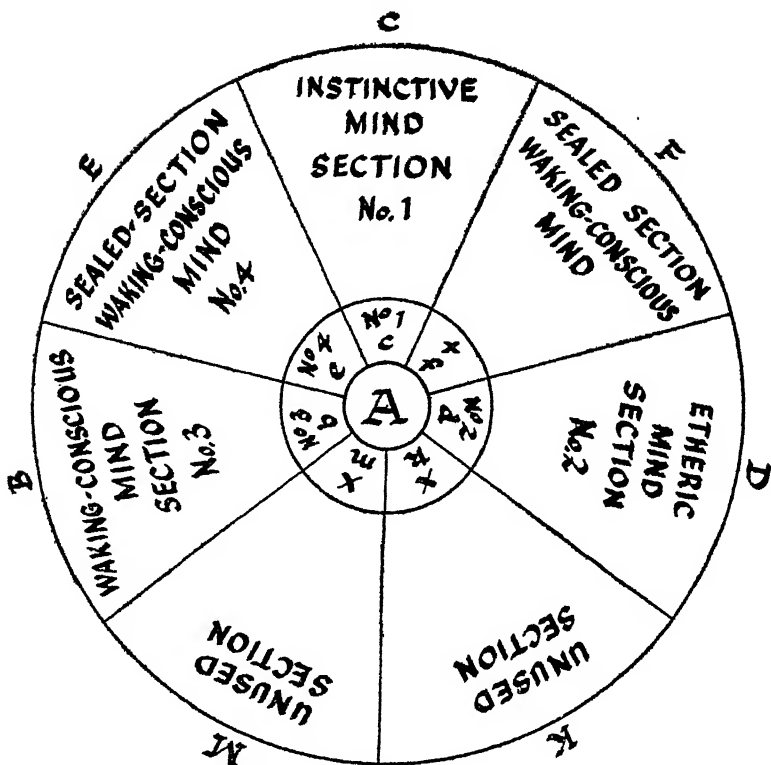
The circumference of the outer circle represents the Mind-as-a-Whole.

The Mind-as-a-Whole is divided into many sections, the number being unknown. Each section is related to a plane or sphere of consciousness. The inner circle 'A' represents the Divine Atom³ of the Mind—the positive or negative Atom as it left the great source. This ever remains intact, radiating Consciousness to the Sections in accordance with the laws of mental development. 'B' represents the present Waking-Conscious Section of the Mind. The physical body and this section of the Mind-as-a-Whole, with its five senses, is what the majority of people erroneously consider to be the whole of their minds. 'C' represents the Instinctive Mind Section. This, like all the other sections, is a separate and independent portion inter-related to the others. This Section of the Mind has been evolved for the purpose of providing an independent and experienced state of Conscious intelligence, capable of functioning and repairing as well as maintaining life in the physical body. This very intelligent section is not a lower portion of the Waking-Conscious Mind Section as implied by calling it the sub-conscious. It is so-called because it carries out many of its important functions in a manner unknown and unknowable to the Waking-Conscious Mind Section. 'D' represents the Etheric Conscious Section. This Section holds the Consciousness of life and action outside

¹ See Appendix, p. 202.

² See Glossary.

³ See Glossary.



the Earth and its physical conditions. Projection of the Etheric self, i.e. the Etheric Body¹ and this Section of Mind, often takes place during normal sleep. The experience and realisation of it are registered in this Section. 'E': This Section may represent the completed Waking-Conscious Section of the Mind created during a previous life. In the present life on Earth this Section is sealed. In other words, the details of life it contains are not available in the ordinary way to the Section of Memory of the present Section B.b. of the Waking-Conscious Mind and, similarly, with other previously used Sections, but there are ways in which the knowledge within these Sections may be extracted. Section 'F' may be a sealed Section of life at other times and in other forms. Sections 'K' and 'M' may be unused, waiting to record life in the future. 'X' represents the Memory which is complete as the Whole, yet forms a portion of each Section.

From this diagrammatic picture it will be easily understood that in normal conditions the Waking-Conscious Mind Section 'B' with its Memory 'b' functioning through the brain on the physical plane is isolated from Section 'D,' the Etheric Conscious Mind with its own Memory Section 'd.' Yet the inter-relationship of the Sections permits a certain amount of interaction to take place between them.

¹ See Glossary.

The Instinctive Mind plays the greatest part of all in influencing the Waking-Conscious Mind; next comes the Etheric Conscious Section. Intuition,¹ as we call it, is the process of transferring knowledge direct to the Waking-Conscious Mind Section. Clairvoyance¹ is another exhibition of this inter-relationship. Dreams, inspiration,¹ telepathy and many hypnotic experiments, including self-projection of the Etheric Double, demonstrate this important fact of the sectional planes of consciousness in the Mind-as-a-Whole. With this fact realised, a great many of the problems connected with human intelligence and mental functioning are satisfactorily comprehended.

Intellectualism of the Waking-Conscious Mind Section can produce a wonderful display of knowledge, the memorising of facts and text-book statistics as well as the thoughts of other people, or of foreign languages; but such attainments are often starved of originality and lacking in final degrees of Consciousness. The great mistake of modern times has been the attempt to isolate the Waking-Conscious Mind Section and assume it to be the comprehensive all, the complete Mind. Greater mental ability is only possible relative to the stages of mental Evolution when the true structure of the Mind-as-a-Whole is realised. The unfathomed depths of the Instinctive Mind Section, knowledge and ability to aid physical life, not only physically but mentally, is demonstrated by the familiar 'faith cures' of organic and nervous diseases, and the mental development brought about by suggestion under hypnotic treatment. Knowledge of the Etheric Conscious Mind Section would also add considerably to the building up of the youngest and weakest of the Mind's Sections—the Waking-Conscious Mind.

We have said that 'A' in the diagram of the Mind represents the centre of the Divine Mind. A given Unit, once it is actually emitted from the whole source of Divine Mind, first enters the Mineral kingdom; from that sphere it passes to life and form in the Vegetable kingdom. Upon its entry here the original UNIT OF MIND divides equally into two portions, one positive and one negative, and each commences to evolve the Mind-as-a-Whole in each Section. It naturally remains equal in God-consciousness in all that is denoted by Divine Mind. There is no difference between the Divine Mind centres of these composite parts of the original UNIT.

The terms positive and negative belong to a kind of spiritual law of unity and as each several part goes forward toward the Evolution of Mankind these portions of the UNIT are for ever crossing each other's path. In the higher stages of human development they come together again as completed evolved affinities²—two separate personalities with Unity of Mind and one individuality, the supreme accomplishment—as far as we know—of the spiritualised Evolution of mental Consciousness. Thus we have the Unity of Mind, Thought and Spiritual activity with perfect companionship working in a higher Sphere in the Divine Intelligence department of the Universe.

We believe that an unbiased perusal of the following chapters of this book will provide the reader with undeniable evidence of these claims for the existence of the Mind-as-a-Whole and the Evolution of Consciousness independently of a purely physical existence. To those who wish to 'prove everything for themselves' we say with sincere conviction that

¹ See Glossary.

² See Glossary.

following the technique outlined herein every experiment mentioned within the covers of this book may be duplicated and possibly surpassed.

There are hundreds of books you may read and there are hundreds of things you may learn, but few are the books that contain knowledge *you are going to learn some day*. *Universal compulsory knowledge*—not a belief, but pure essence of scientific fact ; Science of the Earth and Science of the Heavens ; Science of the physical being *you now are*, and scientific facts concerning the being *you are going to be*.

Just imagine this to be true !

We have personally proved it, and *you* will prove it eventually ; why not go straight ahead and test your own degree of Evolution and mental consciousness ? Why wait and pass through this life in doubt of these few essentials your soul has secretly desired to know ? Why plod along the pathway of life in pain and ignorance of Divine Thought and of Divine principles, which irradiate the Mind and give the assurance of your great heritage ?

I. THE PHYSICAL BODY

'To know one's ignorance is the best part of knowledge.
To be ignorant of such knowledge is a disease.'

LAOTZE—604 B.C.

THE PHYSICAL BODY IS THE VEHICLE PROVIDED BY THE EVOLUTION OF Chemical Life, designed by the Great Architect for the manifestation of Conscious Life on the Earth. It produces a section of Consciousness by recording experiences and registering them in the Waking-Conscious-Mind Section of the Mind-as-a-Whole. The Physical Body is adapted to the needs of the individual; according to the Creative plan, the means have been evolved whereby we may not only supply those needs but also keep the body in order. We have the power to repair it if, by negligence, we allow it to become inefficient. We have, moreover, the privilege of adding to its primary powers the further abilities we need. We know that the body is an important vehicle and, as a working machine, it needs the greatest wisdom and care, so that we may avoid creating discord in it—that is—we need the knowledge of the laws of health.

Harmony with Divine law means progress, health and strength; action contrary to this law, results in disharmony and disease.¹

It is well to view the Physical Body as a tenement of the soul, for we recognise according to the laws of Evolution the necessity for a fleshly habitation. The Soul² needs a highly organised physical instrument of thought and a control station from which it may direct the workings of the body. The Divine Architect has provided for this by that wonderful instrument, the human brain, the possibilities of which we, at present, only dimly recognise. The portion of the Mind-as-a-Whole used by the average man or woman to-day is but a minute part of its entirety, but as we study the philosophy of being and fulfil, by conscious intelligent action, the higher laws of life and evolution, greater powers become our daily joy to use. It must always be remembered that Nature, to begin with, provides only the barest necessities as to senses; touch, sight, taste, smell and hearing are by no means the only ones, nor are they limited to the physical plane in their manifestation; degrees of sensibility extend far beyond the familiar boundaries, receiving their stimulus from activities outside the lower manifestation of physical laws. The Great Architect has 'wired' the body with nerves in a wonderful manner. The brain telegraphs over these wires instructions to all parts of the body, sending its orders to cell and organ and insisting on the immediate obedience of the mighty intelligence whose part it is to carry out the dictates of the mind, as well as the unconscious activities of the life within. The brain is also the receiving station for telegrams from all parts of the body, warning it of dangers, calling for help or making complaints. The body has a wonderful system of carrying restorative materials to all parts of the organism, to build up, replenish, repair and strengthen all its several parts. It has, moreover, a marvellous system whereby the waste, the refuse matter, may be removed to the crematory, burnt up and sent out of the body. It is well worth while to consider the wonderful mechanism and working of the human body. One obtains from this study a more convincing realisation

¹ See Appendix, p. 202.

² See Glossary.

of the actuality of that Great Intelligence the Instinctive Mind Section. Further enlightenment regarding the Physical Body only leads us on to trust this Great Intelligence and to know that that which brought us into physical life will carry us through life ; the power was Then—is Now—and Will Be Always.

Spiritual progression—the purpose of earth life—is dependent in its true aspect on the power to serve others. In order to best accomplish this, according to the plan of the Divine Architect, the body should be quite healthy, so as to enable the individual to gain the greatest possible development in its triunity.

Wonderful machine though the physical body is when directed by the Mind-as-a-Whole, the life or vital-energy, spirit, flows not directly into it but into another body within the physical one. This second body will be fully dealt with in the next chapter. The vital force of life, working through the nervous system maintains, during the waking hours of day and during sleep at night, the state we call physical life. What is this energy ? Can it be seen ? Can it be understood by any physical sense ? Religion can tell us only that it is of God.¹ Science can tell us only how it acts. This energy, like all great forces in the universe, is invisible ; we know it by its manifestation ; we have proof that it exists ; yet, although mankind has sought, generation after generation, for the revelation of what it actually is, the true knowledge still eludes us. It may be always so, for in itself, life is of the Mind, the results of God's manifestation to earth through the finer channels of the non-material realm. There is very little doubt, from the scientific standpoint, that life-energy is transferred through what may be termed wireless waves. This connection will become clearer after we have studied the facts concerning the Etheric Body. The brain resembles the valves, condensers and transformers of a wireless receiving set. If the brain is physically perfect and the nervous system normal, then the Vital energy—wireless waves—can flow without interruption through it, operating the motor system of the muscles and the organs. Later on in our study it will be seen that 'Life' is only possible when the Etheric Cap² is attached to this brain of the physical body : (a full description of this 'Cap' will be given on page 132).

As this 'Cap' is the terminal end of the 'Silver Cord,' and as a thread of the 'Cord' is attached to every brain centre, it will be realised how the intangible Life or Vital force—like the wireless waves travelling in the Ether—is 'picked up' and transformed in the brain. Therefore, although physical life is impossible without a brain, or part of one—many people have lived after large portions of their brains have been removed by surgical operation—the idea that the brain is the life factor, and without it Mind and Consciousness are impossible, is a serious error simply due to faulty conclusions, limited by the ignorance of the true nature and construction of MAN.

When we have proved beyond reasonable doubt, in the following chapters, that Life, Thought, Action, Memory and all that comprises Individuality and Personality with Consciousness, can be demonstrated *without* a physical body, then the materialistic idea that a physical brain governs life and consciousness and that without it death, not only of the body but also of the Mind, ensues, will be finally dismissed.

¹ See Glossary.

² See Glossary.

A healthy body must be chemically, as well as mentally, balanced. Poisons, in minute quantities, drugging the brain centres, not only derange the nervous system and cause disorganisation of organic action, in varying degrees, but, what is much more serious, they prevent complete Mental functioning, the Etheric Cord's¹ termini cannot make perfect contact, and disorder appears on the Mental plane. This may be simple or complex : from the simple and undesirable temporary change which alcohol produces, to the greater degrees of Insanity. If we meditate a few moments on this we shall realise that something which is physical and belongs to the Earth Body, disorganises the brain centres. This causes reactions and makes the connection between the Etheric counter-part *unworkable* in varying degrees—it must be noted that at no point do we interfere with the Mind. When your wireless receiving set fails to work properly during a normal broadcast programme from some particular station, it will be found that some part of the material mechanical apparatus has become disconnected or broken ; the Wireless Waves can no longer carry out their functions on your instrument, but there is nothing wrong with the Waves ! Similarly, in Mental disorders, the MIND is NEVER diseased, never damaged, but the manifestation through the damaged instrument—the Brain—produces the sad condition we call Insanity. This so-called Mental derangement has led to the misconception that it must be the MIND, whereas in reality it is the *mechanism* through which the MIND manifests. These facts will be more clearly realised as our study progresses in the following chapters. It cannot be too strongly emphasized that there exists no difference whatsoever between the physical body of a living man and that of one just dead—from the anatomical point of view—the former is functioning physically while the latter is not—but the bodies are identical. It may now be seen that the Physical Body is a very necessary vehicle, on this plane, for the manifestation of the Waking-Conscious Mind Section and for the progressive development of the Soul and of Personality. Belonging to the physical realm, it consists solely of the elements of matter and possesses the means by which the vital life-energy can animate it. What caused death of the Physical Body ? If the vital force had direct contact with the Physical Body life could be eternal in the physical form. We know it is not so. What, then, does this fact denote ? It denotes one thing only, namely, that there is some other vehicle in which the MIND and vital force we call Life manifests and, in consequence of that vehicle's departure from the Physical Body, life in the physical permanently ceases.

What can this second body be ? It has never been seen on the operating table ; anatomy does not reveal it by the slightest indication. Yet this more important body exists beyond any possibility of doubt. What is it ? Whence does it come ? What laws govern it ? Is it in the power of man to control it ? Does it affect life in the Physical Body ? What are the results of conscious or unconscious interference with the laws of this subtle body ?

Since life obviously also manifests through a finer body than the physical one, the next chapter will disclose this dual form and in that revelation we shall find an intelligent system revealing the secrets of life, of Evolution, of self-determination and the immutable law of Divine Justice.

¹ See Glossary.

II. THE ETHERIC BODY

'The body of man is no longer adequately studied until the student brings to it the consideration of things *psychical* and even *spiritual*, and thinkers and scientists are now linked in a common quest.'

The New Year's message, 1925, to the clergy and laity by the Archbishop of Canterbury, Dr. Randall Davidson.

MODERN SCIENCE HAS PROVED THAT THE MATERIAL WORLD AND ALL therein manifests as a result of radio-active laws hidden within its objective reality. The Atom is no longer the isolated unit on which matter depends, but just the outer shell of a world of its own: a solar system electrically controlled, so to speak. The difference between one state of matter and another, e.g. gold and lead, depends on the number of electrons round its one proton within each atom.

The existence of the subtle inner body of Ether has been known to students of psychical science throughout the ages, but, owing to its psychical nature, it lies beyond the ken of the physical senses, and so, as man became more and more materialistic and all psychical faculties were almost destroyed by persecution, general knowledge of the Etheric Body was lost.

How many of the people one meets in ordinary every-day life realize that they have two bodies? Or how many even of those who have vague memories of St. Paul's 'natural and spiritual body' could give any adequate definition or description of their second selves? We look into the mirror and see what we term ourselves, but the Physical Body there reflected is, in itself, but a reflection of the real Self.

Before we can proceed to any definite description of our second body it is necessary to consider the meaning of that force which is known as radio-activity.

The research work of Professor Röntgen, Madame Curie and Sir Wm. Crookes in connection with radium brought to scientists a knowledge of the radio-active elements in matter. Nothing has done more than the knowledge of radio-activity to make clear to the world in general the illusion of the physical senses. We look at a table, we touch it, our senses tell us that it is solid, but, in reality, there is no such thing as a solid, and the only reason that we cannot perceive the table as it really is lies in the fact that our touch perception is not sufficiently sensitive. The matter comprising the table is made up first of molecules, the molecules are composed of atoms, and the atoms are made up of electrons and protons; the electrons in each atom, and the atoms in each molecule and, lastly, the molecules themselves, are all whirling about, circling round each other at terrific speeds though never touching one another. The energy or power that causes or controls all this motion, all these minutest revolutions, is conveyed through the ether. The difference between a wood table and a marble table—indeed, between all kinds of matter—is simply a difference in movement, in the intensity of its radio-activity. If it were possible to withdraw the ether from the tables they could rapidly disintegrate and fall to pieces.

In just the same way, the Physical Body could not exist if the ether were withdrawn. The atoms in the human body are likewise controlled

by an inflow of ether. The Physical Body is actually maintained by the presence of a second body composed of ether ; in other words, life in the human body exists because of that body's etheric counterpart. The Etheric Body is slightly smaller than the Physical Body, but it is far more perfect. It is immune from accident or injury. The Etheric Body is made up of various rays of ether which pour into the Physical Body ; thus it is in a constant state of vibration, and we ourselves, by the power of our thought, determine the radio-activity of our Etheric Bodies. We begin, from the moment of birth, to interfere with those primordial rays, and, from then onwards, by every thought we hold, we are creating our second selves. Our character, our personality, is the direct outcome of our transmutation, through the power of the mind, of these primary etheric rays.

Man, by the force of his mentality, is the architect of his own self. No life can be lived fully or lived to the highest without some knowledge of this inner body. We fail to grasp the principle of the evolution of MIND with all its mighty purpose if we fail to know our hidden counterpart.

It was surely the Divine plan that man, by the possession of his Etheric Body, should evolve as the result of his own actions and not as the result of the doings of his parents. The responsibility for his own being rests on the individual. Every day we are manufacturing this body and the time will come when we shall see it reflected. The Physical Body will return to the dust, but the Etheric Body will go on and on.

Which is the most important of these two bodies ? The question is unnecessary. Which is the body we deem the most important ? We give the answer in our lives. It is the physical we worship. We make elaborate preparation for its feeding ; we spend vast sums on its clothing ; we pass whole hours in its amusement ; and yet its duration is but for a space.

Let us keep in mind the remembrance of that second self, of that body which is immortal. Let us think rightly and act rightly, working always for its perfection, mindful of the day when we shall see it for ourselves.

Fortunately, to-day, the results achieved by research work in science have made the study of this inner body comparatively easy. In the discovery of the electron, Science has leaped ahead in its comprehension of the elements of matter, and the doctrine of the atom, as the most minute and final fraction of material construction, has been wiped entirely away by the discovery of the electron. Instead of the atom being a final unit it has been found to contain, as it were, a complete solar system of its own. Atoms are composed of one or more protons as a nucleus and around the protons the electrons revolve at a tremendous rate without touching one another.

The lightest element is Hydrogen and its atoms are built up of one single negative electron revolving about the positive nucleus, or proton, at an incredible speed. The difference between substances actually depends on the number of electrons in an atom ; for instance, Helium has 4 revolving electrons, Oxygen 16, Aluminium 27, Iron 55, Silver 107, Gold 197, Mercury 200, Lead 207, Radium 226, and the heaviest atom is that of Uranium with 238 electrons.

It may now be easily understood how in fact Radium deteriorates to Lead by discharging its own electrons, though the process takes thousands of years. The discharges of electrons are of three kinds ; the first, called

Alpha Rays, are thrown off from the Radium with the immense velocity of 12,500 miles per second and each ray carries a small positive charge of electricity. The second rays, called Beta rays, emanate at five times the speed of the Alpha Rays—that is to say, at nearly 63,999 miles per second. These Beta Rays carry a small negative charge of electricity. The third—Gamma Rays—are etheric vibrations believed to be similar to X rays. They carry no charge of electricity.

The loss of weight in Radium, through the emission of these three rays, of from one-thousandth part in a million years to one-thousandth part in a year, are the greatly varying estimates given by scientific opinions.

Radium was the first example in modern science of the conversion of one element into another by natural process—Radium changing into Helium, a gas already known before the discovery of Radium by Madame Curie. Professor Rutherford has bombarded Helium with Radium rays and knocked off electrons and produced Hydrogen. This shows that the Helium, with its four revolving electrons, has lost three electrons; or, by separating its four electrons, the element of Hydrogen, with its one electron, has been formed.

In our previous chapter—'The Physical Body'—we considered the problem of the vital power manifesting through the electricity of the body. Electricity is caused by pulsations of etheric waves, so that the connexion between the Physical and Etheric Bodies may easily be understood. Sir Oliver Lodge has said that: "Ether is so dense that matter by comparison is like a gossamer or a filmy imperceptible mist." It is millions of times more dense than iron, yet it permits the earth to rush through it without friction at 60,000 miles per hour. Air pressure is 14 lbs. to the square inch, while it is estimated that the pressure of ether in its densest form is 25,000 tons per square inch. It is essential for us to remember these few scientific facts in order that we may comprehend the importance of the Etheric Body and later understand more clearly the various phenomena which take place through the existence of it. The Etheric Body cannot be seen with the normal vision, any more than can the atoms of the physical body. Some idea of the size of an atom may be obtained by imagining a globe of water the size of an adult human head magnified to the dimensions of the earth, or 25,000 miles round; an atom in it would then appear as very small shot. Assuming that atom to be of Radium, try to picture the 226 electrons whirling round inside the small shot without touching one another.

With these known facts in modern science it is not a great step to the realization that the material world is but the manifestation of ether radiating through electrons, forming, by their numbers—atoms, and atoms by their numbers forming the molecules of matter. So, then, we have in the atoms of the physical, atoms, so to speak, of ether, held together by its own law and forming a facsimile of the physical body. This Etheric Body is, in its own etheric realm, just as substantial a form as the Physical Body is in its own material realm. The Physical Body is entirely dependent on the Etheric; by it the vital energy of life pulsates and is carried through the atoms of the body; so long as this co-ordination between the Etheric and the Physical exists life is manifested. Stop the radiation of vital energy from the Etheric Body and a permanent separation takes place between these two bodies. The Physical disintegrates,

while the Etheric, carrying life, mind, memory and personality, journeys to its self-appointed realm, to continue its development by evolutionary law, for the creation of a more perfect Spiritual Being.

This Etheric Body—the preparation for the continuity of life—is always perfect in its form. It is never deformed, never minus a limb although the physical counterpart may be amputated. In reality this Etheric Body is the body of the Soul—the inner temple of the Mind-as-a-Whole. The Soul—Etheric Body and the Waking-Conscious Mind Section are the result of the life and personality of the individual, and as our study proceeds it will become clear, through the actual knowledge of the Divine scheme, just how we determine the radio-activity of the Etheric Body. Our thought and actions are self-registered by the transmutation of the primary ether, so that at all times our true state in evolution is recorded. We are, at any given moment, just what we are—not what we have been, but just our very true selves, perfectly prepared to carry Life, Thought, Memory and Personality beyond the physical plane when death detaches us from the Physical Body. The etheric rays, which are the basic forms producing the various personalities of mankind, are generated and thrown off by the planets, in just the same way as rays are thrown off by Radium. These rays produce the Auric Atmosphere and our Individuality, as indicated in the next chapter.

It must be understood that the Etheric body conforms to the Laws of the Etheric World just as the Physical body conforms to the Laws of the Physical World, but these Laws have very little in common. Therefore the facts concerning Etheric manifestations must not be judged by the standards of Physical Law.

The Material Realm is dependent on the Etheric Realm because the atoms of the Physical Realm consist only of that basic factor of the Etheric Realm, the Electron. Scientists have produced evidence by actual experiment of the changing of one kind of Material atom to another kind of Material atom, by transferring the number of Electrons from one to another.

We know that Matter is indestructible; its form only being changed by reducing it to its chemical components. This happens to the Physical Human body but not to the Etheric counterpart.

From the point of view of Physical life the body perishes but the Etheric body is indestructible.

In the Etheric Realm what we know as Time and Space do not exist and obviously neither do the Laws of Physics. In this Realm the Etheric body and the Physical body are both necessities for the manifestation of Conscious Mind.

There are numerous states in connection with the Physical body—they vary from perfectly healthy to the most unhealthy; they are capable of changing from unhealthy to healthy, and these changes are of much importance. In like manner in the Etheric Realm, considerable changes are possible, not concerning health of body, but health of Mind, by which the progress in Conscious Evolution is made.

The Electronic principle which is manifested in the Etheric Realm by each body belonging to it permits the Mind-as-a-Whole to withdraw from it and disintegration of that body to take place. This occurs whenever it becomes essential for an individual to reincarnate into Physical life again.

III. THE AURIC ATMOSPHERE

'The greatest virtue is in simply following Tao, the intangible, inscrutable. Inscrutable, intangible, and yet containing forms. Intangible, inscrutable, and yet containing things. Profound and obscure, but having an essence, a veritable essence in which is consistence. From eternity until now its nature has remained unchanged. It inheres in all things from their beginnings.'

LAOTZE—604 B.C.

THE AURIC ATMOSPHERE IS AN EMANATION OF ETHERIC LIGHT RADIATING in ovoid form from the physical body. It completely encircles the body, extending from it to a distance of approximately from twelve to eighteen inches. The Auric Atmosphere, or Aura,¹ was a well-known phenomenon in ancient days. Holy men and women, the saints, Christ and God were always depicted by the early painters enveloped by radiant light or by the halo encircling the head. The halo has a special significance, as it represents the Mind Field, as will be explained later.

The Bible makes many references to the Aura.

St. Matthew v, 16: 'Let your light so shine before men, that they may see your good works and glorify your Father which is in Heaven.'

St. Matthew vi, 23: 'The light of the body . . . if therefore the light that is in thee be darkness, how great is that darkness.' When we have reached the end of this study, these passages from the Bible will present enlightened confirmation of the statements made. The Auric Atmosphere has been in quite recent years the subject of serious research work ably carried out by the late Dr. Walter J. Kilner, B.A., M.A., M.R.C.P., of St. Thomas's Hospital, London.² He says: 'Hardly one person in ten thousand is aware that he or she is enveloped by a haze intimately connected with the body, whether asleep or awake, whether hot or cold, which, although invisible under ordinary circumstances, can be seen when conditions are favourable.' 'This mist, the prototype of the nimbus or halo constantly depicted around saints, has been manifest to certain individuals possessing a specially gifted sight, who, in consequence have received the title of "clairvoyants" and until quite recently to no one else.' Dr. Kilner further states that his 'researches have been entirely physical and can be repeated by anyone who takes sufficient interest in the subject. . . . 'As long as the faculty of seeing the Aura was confined to a few individuals and ordinary persons had no means of corroboration or refutation, the door to imposture was open. Since this has been the case up to the present time, the subject has always been looked on askance, but there is no more charlatanism in the detection of the human Aura by the means employed than in distinguishing microbes by the aid of the microscope.' 'There cannot be the least doubt of the reality of the existence of an Aura enveloping a human being and this will, in a short time, be a universally accepted fact, now that it can be made visible to nearly every person having ordinary eyesight.'

In Dr. Kilner's experiments, only one person out of four hundred, to whom he had shown the Aura, was UNABLE to distinguish the phenomenon.

¹ See Glossary.

² *The Human Atmosphere*, by Dr. W. J. Kilner. Published by Messrs. G. Routledge & Co., London.

Dr. Kilner discovered that certain dyes in solution, placed in glass screens, under certain conditions, made the Aura visible to normal vision. The chief dye is dicyanine and with this is used a deep carmine or light carmine and one of methylene blue. If one looks at the daylight through the dicyanine screen for thirty seconds and then turns into a darkened room with just sufficient light to see one's hands, the haze and streaks radiating from them can be clearly seen.

Dr. G. S. White, of Los Angeles, California, has made a lifetime study of the Auric Atmosphere and his findings confirm those of Dr. W. Kilner.

Another and more recent work on this subject is *The Origin and Properties of the Human Aura*, by Oscar Bagnall, B.A., Cantab. In this work the author confirms the discoveries of Dr. W. Kilner, and proceeds with a scientific outline to show the possible source of this radio-active Aura in the ultra-violet end of the spectrum.

The writer has carried out a large number of experiments of various kinds, in the hope of discovering a simple technique by which the auric emanations can be clearly seen by any normal observer. One method which shows the emanations very clearly from the hands is obtained as follows :

Requirements :

- (1) A perfectly dark room.
- (2) A mercury vapour ultra-violet lamp.
- (3) A light-proof metal box or case with two Woods type glass screens as used in medical diagnosis.
- (4) A few yards of black material with a perfectly dull surface.

Procedure :

Place the U.V. lamp in case and stand it about eighteen inches from a wall on which hangs the black cloth. Switch off all lights and remain in the dark for one to three minutes, then switch on the U.V. lamp. Stand at the side of the lamp and behind the front of it ; reaching forward place the fingers of both hands end to end. Gradually open the fingers wide and gently draw the tips away to about four inches. Hold them still and the bluish steamlike mist will be clearly seen emanating from all fingers. If looking towards the black cloth the blackness between each radiation from the finger will be distinctly noticed. Now extend the fingers further ; the Aura will reach its limit ; about five or six inches in the case of a strong healthy person. If one hand is held still and the other moved along the circumference of an arc, the centre of which is the motionless fingers, it will be clearly seen that the rays from both hands will keep perfect contact. Supposing in the first place the hands are held horizontally and the left hand is kept in that position, then the right hand may be moved up and down some three or four inches without the contact of the rays being broken. The rays cannot be curved in any way ; they travel as is common to light, in straight lines.

We have never known anyone fail to see the Auric emanation by this method, but, for practical research purposes, the danger or working in U.V. light without protection for the eyes is too great ; nor has any technique been discovered yet which will permit investigation and, at the same time, safeguard the eyesight.

Dr. W. Kilner found, after examining a large number of people, that the Aura has three distinct parts. 'First there is a transparent dark space,

which is narrow and often obliterated by the second portion. When visible, it looks like a dark void band, not exceeding a quarter of an inch, surrounding and adjacent to the body, showing not the slightest alteration in size in any region. The second constituent he calls the "Inner Aura." It is the densest portion and varies comparatively little, or even not at all in width, which is from one and a half to three inches either at the back front or side and it follows the outline of the body. The third portion, or "Outer Aura," commences at the distal edge of the inner Aura and is inconstant in size.' This emanation reaches on an average eighteen inches in its widest part. In addition to the varieties in width and shape of the Aura, there are great modifications in the texture; Dr. Kilner found that fatigue, depression, joy or sorrow, health or ill-health, very definitely influence the Aura. Auras, like physical appearances, are rarely found identical, and, in the case of ill-health or disease, the affected part of the Physical Body is clearly denoted by some abnormal appearance in the Aura. Dr. Kilner's carefully tabulated facts and diagrams may be seen in his book, *The Human Atmosphere*. Thus we see that physical science has again endorsed the ancient knowledge of facts familiar to psychic science.

Mankind has, from the beginning of time, manifested, in varying degrees, the ability to see the Aura with the physical eyes. In Scotland, 'second sight,' so called, is not unusual to-day, and hundreds of cultured folk the world round have this gift; the aborigines of New Zealand, the natives of Central and other parts of Africa, as well as tribes in the South Seas, also possess the faculty of extended vision. This world-wide manifestation of clairvoyance, or clear vision, gives us more feeling of genuineness—more of natural law—than Dr. Kilner's colour screens, helpful though they undoubtedly are in giving confirmation of facts.

We may be perfectly satisfied that the Aura exists; the next step is to know its purpose and the part it plays in the Evolution of Man.

The ancients considered that man is ruled by his stars. Is he?

That very ancient study known as Astrology, from which modern Astronomy has grown—but not in the same direction—aimed at helping man to know more of life and the forces affecting him, whereas astronomy aims at the intelligent understanding of the heavenly bodies and their scientific constitution. To-day astronomy is called a science and astrology is classed by many as a superstition, just as alchemy, the parent of modern chemistry, is now discredited, perhaps not with entire justice in either case. Alchemists stated that the base metals could be transmuted into Gold and so have been considered charlatans or senseless dupes of a stupid hypothesis. Again science has come to the rescue. In December, 1924, the daily Press and scientific journals published an account of the discovery of Dr. Miethe of the transmutation of Mercury, a base metal, into Gold. Dr. Miethe examined deposits he found in a Mercury lamp which was illuminated by an electric current passing through it. The bombardment of the atoms of Mercury resulted in changing the Mercury into Gold.

An understanding of the electronic principles in all matter makes comprehension of this remarkable discovery easy. Mercury has 200 electrons to each atom; Gold has 197 electrons; therefore, if three electrons are in some manner knocked off each atom of Mercury, the result will be Gold.

Astronomy has revealed the Law of Cycles, and by its science also the rise and setting of the Sun and of the Moon, and of their eclipses ; it also foretells the visitations of comets, and many other interesting and important facts. And so, both Alchemy and Astrology take their places in the long story of the development of Man.

Let us again consider the interesting problem already seen in connexion with the gift of second sight. Can a subject be universally accepted which has no foundation in fact ? We must remember that such a subject may be inadequately demonstrated by man because of his ignorance of all the laws connected with it.

The recent discovery of the electrons and protons in an atom is a case in point. This discovery has not made the old science of matter, which had no knowledge of the electron, a superstition. The knowledge of the atom was correct, as far as it went, but its incompleteness led scientists to formulate ideas on matter which were not accurate.

Astrology, in some form or another, has occupied the minds—and many great minds—of men throughout all the ages. Empires long since lost in the dust have left traces of the subject, and from time immemorial until to-day men of honourable report have studied this fascinating and helpful science.

We are all aware of the fact that without the vibratory influence of the Sun all life would rapidly cease to exist on this Earth ; the influence of the Sun's reflected glory through the Moon on the oceans of the world, as well as its influence on the human brain in lunacy, for instance—luna, the Moon—are well established facts acceptable to modern Thought.

Science has, in recent years, established beyond dispute that the Universe of the atom or that of the solar system has its origin in the vibratory principle of electrons and protons. Therefore, this vibratory law does not exist only for two of the heavenly bodies, the Sun and Moon, but applies to them all, and so we have, as gigantic power stations, generating stations of Ether rays, or vibrations, from the Sun, Moon, Mercury, Venus, Mars, Jupiter, Saturn, Uranus and Neptune—each planet having separate and varying wave-lengths different from every other.

Astrology has always claimed that the planets influence human life ; given a date of birth, very accurate details of character can be obtained of anyone, without personal knowledge whatsoever of the individual in question. If, therefore, the date of birth can, added to the calculations based on the position of the planets involved, reveal intimate details and personal characteristics of someone unknown to the recorder of those details, we surely have evidence to support the theory of planetary influence, as well as that of the Sun and Moon, which is universally conceded.

Astrology is the oldest science in existence ; it is prehistoric and pre-traditional and its purpose as a science is to prove the existence of laws governing, controlling and producing the individuality of human life.

It is common knowledge that no two people are identically alike in mind, in body or even in finger-prints, which is quite sufficient to indicate that some kind of law exists which controls this phenomenon—the human being.

Granted that God, the Great Architect, created all the Universe, every serious attempt to study the phenomena of this Universe has resulted in

the discovery of laws operating in a scientific manner. No exceptions are to be found, and there exists no foundation on which the idea may be based, either of a chance creation or personal effort on the part of the Great Architect creating mankind independently of a scientifically arranged system of laws. The phenomena of the heavenly bodies and their influence on life and events on the Earth became one of man's first interests in observable facts hundreds of thousands of years before modern scientific methods were established. To-day psychology has proved that physiological processes are definitely influenced by the Mind—Thought. Thought is actually the secret energy of the Universe and, therefore, must in some way be the primary principle and basis on which the whole structure of man and the Evolution of the Consciousness depends.

It will be seen throughout the chapters of this book that the Mind-as-a-Whole is the only permanent indestructible factor using form as a material convenience for increasing Consciousness in Man's Evolution and development of individuality.

The state or degree of Consciousness reached through Evolution at any particular moment must in some way be produced so as to create, step by step, a self-registering process. There must exist some scientific technique in Divine and natural law by which all this is accomplished. There is a parallel between the phenomena of the Sun's rays on the Earth and the planetary rays on human beings. All the heavenly bodies emanate light built up of various colours of different frequencies of vibration. Visible sunlight, as is well known, is composed of seven coloured rays, the longest wave-length commencing in the red and decreasing through orange, yellow, green, blue, indigo and violet, which is the shortest wave-length. These rays from the Sun are absorbed as required by the particular body and manifestation of life in that body, according to its state in the vegetable or animal kingdom, and so, although we have only one Sun with seven different wave-lengths in its visible spectrum with an additional range of invisible wave-lengths at either end of the spectrum—the infra-red extending beyond the visible red and the ultra-violet extending beyond the visible violet—yet combination of these nine radiations influence the form of hundreds of thousands of different manifestations of physical bodies on the Earth. Coal, which is condensed sunshine, gives us one simple illustration of this. If, therefore, all forms of physical life depend for their existence on sunlight, they actually depend on seven different states of vibration called Visible Light, and two invisible extensions of the red and violet, making a total of nine primary sources of energy.

Now, Individuality in human life is the result of attainment of progressive stages of Consciousness. These stages are fixed by wave-lengths of vibratory forces (radiations), also from the Sun; but including the Moon and the seven planets, making a total of nine, similar to the number of rays we have already seen that emanate from the Sun, giving life to bodies on the Earth. We have, therefore, nine transmission stations, so to speak, for frequencies of vibrations essential for physical bodies of every kind, and nine transmission stations for frequencies of vibrations essential as impulses or stimuli for the Waking-Conscious Mind in human beings.

Astrology reveals how various transmissions from the planets amalgamating together definitely cause the Waking-Conscious Mind Section of

the Mind-as-a-Whole to react to their influences. To understand how this is accomplished it is essential to realise that the planets revolve around the Sun at varying rates of speed, in a regular repeated interval, thus :

Mercury	makes	orbital	revolutions	in	88	days.
Venus	"	"	"	"	224	and a half days.
Earth	"	"	"	"	365	and a quarter days.
Mars	"	"	"	"	1	year 322 days.
Jupiter	"	"	"	"	12	years.
Saturn	"	"	"	"	29	and a half years.
Uranus	"	"	"	"	84	years.
Neptune	"	"	"	"	165	years

So at any moment we have a different position of this source of planetary frequencies. As the hands of a clock are in a slightly different position every fraction of time, so a combination of planetary forces is in a different relation each moment of time.

For an excellent analogy, visualize the body at birth as representing a wireless receiving set. Then imagine the planetary forces at the precise moment of birth to be stationary for that moment and to represent the transmitting wireless waves. It will be readily realized that this wireless set (the child) is capable of receiving ONLY those particular transmitting waves. Chemical laws through the frequencies from the Sun control all the processes by which human bodies are maintained in physical life. The frequencies due to the combination of planetary forces at the moment of birth control the influences affecting the Waking-Conscious Mind Section.

These influences compose what is called the horoscope, and the horoscope may be likened to a school report at the end of any term. It shows what has been accomplished and also what needs to be accomplished. It does not denote in any fatalistic manner what will or must happen.

We must continuously remember that Evolution of the Mind and that of mental progress are revealed by environment and Consciousness. The advanced Mind, having greater Consciousness, will act more wisely in any set of conditions provided astrologically than a less evolved mind. These astrological forces produce the essential ideal conditions and events for individual experience. Some of us will need one kind of lesson and others a totally different one.

Each Mind-as-a-Whole manifests in a physical body at the appropriate time—at birth—having thus far evolved to a certain state of Consciousness. Of course, in very early infancy this state is not capable of manifestation, but should the mind be far evolved, this advancement manifests early. In previous lives the infant has unfolded more and more of Consciousness through his experiences, and a complete study of Astrology will indicate how, according to the period of the Zodiacal year in which he is born, definite phases of human life will be experienced. For instance, people born under the Earthly signs Taurus, Virgo, Capricornus, will have a strong tendency to be materialistic in mind, matter-of-fact, practical, influenced strongly by their physical senses. To them the abstract will be difficult to comprehend compared with the concrete. Those born under the Watery signs, Cancer, Scorpio, and Pisces, will have their emotional, passionate and imaginative qualities more pronounced ; those born under

the Aerial signs, Gemini, Libra and Aquarius, will be influenced by humanitarian and intellectual attributes, and, finally, those born under the Fiery signs, Aries, Leo and Sagittarius, will be enthusiastic and respond to inspirational, aspirational and intuitive faculties.

Besides representing the four elements, Earth, Air, Fire and Water, the twelve Zodiacal signs have three additional categories called Fixed, Cardinal and Mutable signs. The Fixed signs are Taurus, Leo, Scorpio and Aquarius. The Cardinal signs, Aries, Cancer, Libra and Capricornus; the Mutable signs, Gemini, Virgo, Sagittarius and Pisces.

People belonging to the higher forms of the *Fixed types* will possess strength of character, constancy, endurance, will-power and decision. The Thinkers, Philosophers and Inventors belong to this type. Those of the lower forms possess passive resistance or obstinacy, inertia, selfishness, secretiveness, laziness and procrastination.

The higher forms of the *Cardinal types* possess activity, enthusiasm, executive and skilful action, enterprise. They are the pioneers with capacity for taking the initiative. Those of the lower forms are restless, desirous of change of company or environment, lacking in perseverance.

The higher forms of the *Mutable types* possess adaptability, sympathy, perseverance and desire to overcome obstacles. They need the leadership of others. Those of the lower forms possess instability, indecision and garrulity. They form the 'all and sundry' whose training is Service, in the sense of being opposite to leadership.

It will be seen that although Taurus, Virgo and Capricornus are influenced by the Earthly signs, Taurus is in a Fixed sign, Virgo in a Mutable sign and Capricornus in a Cardinal sign. These three different categories provide three different stages or degrees in the Evolution of Consciousness, Taurus providing the life in one incarnation with the Taurus characteristics in the Earthly and Fixed signs, and in a second incarnation under Virgo with the Earthly and Mutable signs, and in a third incarnation under Capricornus with its characteristics still under the Earthly signs but with the Cardinal sign influence.

This Triunity of Fixed, Cardinal and Mutable signs applies to each of the four elemental signs respectively thus :

The Watery signs, Cancer, Scorpio, Pisces, are also Cardinal, Fixed and Mutable.

The Aerial signs, Gemini, Libra and Aquarius, are also Mutable, Cardinal and Fixed.

The Fiery signs, Aries, Leo and Sagittarius, are also Cardinal, Fixed and Mutable.

The Earth signs, Taurus, Virgo and Capricornus, are also Fixed, Mutable and Cardinal.

These signs are but a few of the Symbolic indications of Astrological forces, providing each human being with a complete source of stimuli necessary for the present and future development of his Evolution of Consciousness.

In the following chapters of this book there will be shown evidence of the survival of the individual Mind, Consciousness, Memory, Personality, quite apart from physical life. As to the continuity of Conscious Life in the non-physical spheres, laws exist which guide the individual mind so that rebirth takes place only when Divine Wisdom directing such laws

provides conditions for the Earthly environment most suitable and necessary for developing the Personality.

Thus the individual becomes connected to the astrological forces before birth, by the fact of his stage in Evolution coinciding with a particular group of planetary forces.

An indication of this may be given by a brief reference to some of the facts about individuals influenced to a greater degree by one planet than by all others ; for greater detail the reader must be referred to standard works on Astrology.

It is first essential to know that for purposes of calculating the positions of the planets at any one time a mathematical picture of the heavens must be made. Thus a circle represents the heavens, and its 360 degrees divided into twelve equal parts represent the heavenly mansions or zodiacal houses containing 30 degrees each.

The ancients considered that each house represents a zodiacal sign and each sign has a ruling planet as follows :

1. Aries	ruled by Mars.
2. Taurus	„ „ Venus.
3. Gemini	„ „ Mercury.
4. Cancer	„ „ Moon.
5. Leo	„ „ Sun.
6. Virgo	„ „ Mercury.
7. Libra	„ „ Venus.
8. Scorpio	„ „ Mars.
9. Sagittarius	„ „ Jupiter.
10. Capricornus	„ „ Saturn.
11. Aquarius	„ „ Uranus.
12. Pisces	„ „ Neptune.

These twelve houses symbolise environment, circumstances, possibilities and limitations, the syllabus, in fact, for special education required in the school of life during this earthly term. Success in this education will mean, promotion and more evolved Consciousness ; a higher degree in the world of present environment, leading to worlds far beyond the Earth, for it cannot be too often emphasized that Evolution of Consciousness is not confined to earthly lives alone. The positions of the planets are discovered by a scientific method and, according to their degrees, are set out in the particular houses of the horoscope occupied by them at the moment of birth of the individual.

The details of the twelve houses and all that they signify, together with many important matters relative to this subject, must be studied from one of the many text-books on Astrology, as such detail would occupy too great a space in this book. It will, however, be helpful to briefly describe the effect the Planets have on the Character-producing elements connected with the Evolution of Consciousness.

THE SUN. The characteristics denoting the influence of the Sun are : Self-confidence, dignity, magnanimity, generosity, nobility, honesty and amiability. At lower levels of consciousness : Vanity and love of the magnificent, a haughty and overbearing manner, a masterful will-power

may be seen manifesting. These characteristics are intensified or restricted by the positions of the other planets and their particular kind of influence. It must be noted, however, that the finest traits of character found existing in an individual under middle age are not necessarily the results of planetary influence as this astrological science would, perhaps, suggest, but the actual result of previous attainment in Evolution before this particular birth.

It is a Divine axiom that 'God gives all'—but our manifestation of conscious action is definitely in accordance with our personal attainment. God does not bestow favours.

The stars do not give us good or bad fortunes. All is but a scheme of education towards God by experiences helping to unfold the great Consciousness within every Mind in every kind of body.

So, then, we all of us know our good points. These are our attainments; our faults and bad points are what we are to correct and overcome. Astrology points out the pathway, tells us what we possess as credit and warns us of what can become discredit.

It directs Man's journey year by year and assists him to become independent of events, independent of circumstances, independent in mind and action. Endeavouring to face the elements of physical life, he must be like a lighthouse, faithfully built upon the rock of truth; independent and fearless, isolated, towering above the troubled waters of the world, prepared to stand against the fiercest storms and in the darkest hours to show a warning light, to comfort, to guide and to lead safely to port those who, by inexperience, folly or genuine distress need that light for guidance.

Returning now to our symbols:

THE MOON. This force has a strong and subtle effect on the characteristics of all other planetary influences. If well aspected, there will be a peaceful, mild, kindly, imaginative and versatile disposition with a love of change, travel and romance; a high degree of sensitiveness. Descending the scale, we find unreliability, idleness, too great an imagination, illusion, timidity and vacillation.

MERCURY. The 'Winged Messenger of the gods' suggests one who is physically and mentally active, voluble of speech and communicative, showing eagerness in the quest for knowledge and, as a messenger, desirous of travelling the length and breadth of the world. A pleasant disposition, bright and witty, but, like quicksilver, subject to the 'rise and fall'—changeable. At lower degrees we find: conceit, untruthfulness and unprincipled thought and action, unreliability and quick temper.

VENUS. The handmaiden of the Sun and Goddess of Love and Beauty would be expected to possess charm of manner, desire to please and a pleasure-loving, friendly, attractive personality. Gentle, persuasive, with a refined mind, always happiest entertaining friends, and a patron of the Arts. At the lower levels of consciousness: self-indulgence, indolence and extravagance and a desire to be conspicuous, showing extremes of behaviour.

MARS. God of War—against Evil, is his highest attribute. He is fearless, prudent, generous, strong-willed, determined, courageous, a lover of peace, but fiery when fighting a just cause. At the lower level of consciousness: he easily becomes violent, is quarrelsome, cruel, unsociable and too outspoken.

JUPITER. This influence shows in the most evolved many of the best of human qualities. Sympathetic generosity and sense of justice, jovial-mindedness, good judgment and large intellectual capacity with innate knowledge of human nature. They have high ideals and command respect by their just and pleasing manner. The less evolved will be found too dependent on luxury, lazy and indulgent, misusing the 'good fortune' Jupiter brings to all his family.

SATURN. This influence imparts many well-known characteristics. The highest types are philosophical, reserved, prudent and cautious, ready to give helpful service ; self-sacrificing and possessing a desire to overcome adversity. Saturnine and Saturnist describe the lower types as brooding, pessimistic, dull, phlegmatic and gloomy in temperament and overwhelmed by adversity.

URANUS. Gives freedom of mind and action. Inventiveness, originality, love of independence, interest and appreciation of the Occult ; indifference to the opinion that they are eccentric though often appearing abrupt and wayward. Owing to the comparatively recent discovery of Neptune no record exists from the dim past concerning him, so that knowledge is at present very restricted. Neptune was discovered in 1845. He has a strange effect on those born under his influence. They have a highly developed nervous system and are intuitive. They have great ability, but are often too vague. The Neptunians can often foresee the outcome of present events ; they are very diplomatic and suave of manner. The lower degrees show subtlety and a tortuous mind full of planning and scheming.

These planets pass through the twelve signs of the Zodiac corresponding to the twelve months of the year, and the Sun changes sign about the 21st day of each month.

Capricornus . . .	December/January
Aquarius . . .	January/February
Pisces . . .	February/March
Aries . . .	March/April
Taurus . . .	April/May
Gemini . . .	May/June
Cancer . . .	June/July
Leo . . .	July/August
Virgo . . .	August/September
Libra . . .	September/October
Scorpio . . .	October/November
Sagittarius . . .	November/December.

According to the particular month of birth and the descent of the planetary rays through the particular signs of the Zodiac, other attributes are denoted. For instance :

Life will be expressed chiefly in inspirational, aspirational and intuitional faculties when the rays pass through Aries, Leo and Sagittarius.

Intellectual life is dominant under Gemini, Libra and Aquarius.

Emotional and imaginative qualities are pronounced under Cancer, Scorpio, and Pisces.

The material, matter-of-fact, practical aspects of nature absorb those under Taurus, Virgo and Capricornus.

Each individual has a particular variety of the primary etheric rays, each type of ray producing its own special attribute in individuality. The combination of rays is millionfold, so we find unending variety of temperament and individuality even in definite types, to say nothing of the combination of types and corresponding diversity of characteristics.

The primary rays descend on the individual and centre upon a region round the head in the form of a halo. This region may be called the Mind Field. A 'Field,' in the scientific sense, denotes the limits of action or influence of an electric or magnetic force. The primary etheric rays are transmuted into another form of their original radio-activity. To understand clearly this interesting fact we must return to our notes on colour.

Colour is, in reality, vibration, and as the table of relative values shows us, the difference between red and violet is simply a matter of the difference between 700 and 400. This refers to the spectrum colours as seen in the rainbow or through a glass prism.

The vibration called red varies from true spectrum red to red-black or red-white and each variation has a definite number. Let the reader mentally picture a band of any one of the seven primary colours, commencing at one end in the darkest shade of that colour and rising through innumerable grades until, at the opposite end, that particular colour is in its lightest tint. Then imagine a centre line bisecting the band and denoting the colour midway between these extremes. Such central point of all the shades is the colour of the primary etheric rays emitted by the planet.

In this particular vibratory state it enters the Mind Field. So, then, we may picture the vibrations from Mars, assuming the rainbow red to represent accurately the true central colour in the full range of red vibrations from red-black to red-white. As 700 represents its wave-length, it may be understood that the transmutation of the primary rays after entering the Mind Field really means the alteration or change in the wave 700; 600, a shorter wave, would denote a change toward the white end of the colour bar, and 800, a longer wave, would denote a change toward the black end.

Dr. Kilner notes in his researches that the colour of the Aura could be changed by the *thought* of the individual under examination. Red and yellow patches are produced at will by the 'subject's' concentrating, the *thought* of these colours appearing at a desired position in the Aura, and they can be clearly seen by the Kilner screens.

These facts give to thought and the power of thought a real and serious meaning and solve many of the mysterious problems connected with theology.

So far, we have considered the separate parts of an outstanding fact in the study of Ourselves. Now the parts must be connected in order to reveal the importance of physical life and being. Commencing with the planets, we know that each one sends forth its own particular ray, which descends upon man, entering the Aura at the Mind Field around the head. Here the power of thought transmutes the primary rays; the resultant rays flow into the Aura and thence are drawn into and form part of the Etheric Body. This process is not dependent on thought; the primary rays maintaining Chemical Life in the Physical Body flow into it, when the Waking Conscious Mind is absent or asleep. But thought does determine

the condition of the Aura and of the Etheric Body. Thus we can see revealed the inner meaning of : 'As a man thinketh in his heart, so is he.'

Thought produces Consciousness and Character, Character produces Personality and Personality denotes the mental Evolution of the Individual.

This brief outline of some of the planetary influences indicates the structure of laws which makes it possible for the Mind-as-a-Whole to enter physical life and be provided with a series of experiences and environments, in fact everything needed for the special purpose of life re-lived on Earth. Chance has no place in Evolution.

The individual is provided with the means by which he can become more aware of the greater Consciousness, become wiser and better able to evoke mental independence to aid his reactions to all the extraordinary stimuli experience may bring him. He has a limited privilege of free-will, but this he cannot use until he is sufficiently conscious. Ignorance nullifies free-will because it does not permit of a choice between the perception of one way or another. To use free-will one must be conscious of the two ways, the two things, the alternatives. To imagine only one road before you gives no alternative but to travel it. Discovering later that you have travelled the wrong road and that the right road did exist illustrates what happens when you are not conscious enough to decide how to deal with these planetary forces or, like many, ignorant of their existence.

The birthright of every individual is the privilege of directing and controlling his life, within the limits fixed by the degree of Evolution reached by him. If he fails to use this privilege his experiences are moulded in conformity with the law governing them. This is the true meaning of 'Karma.'

To the earnest and intelligent student of this philosophy of Evolution of Consciousness we advise a serious perusal of the primers of Astrology, ignoring the popular superstition that the subject is nonsense—as doubtless it would prove to be to the uninformed.

IV. CYCLIC LAW

'The ancient wise men were skilful in their mysterious acquaintance with profundities.'

LAOTZE—604 B.C.

TO STUDY ASTROLOGY SERIOUSLY AND TO BECOME PROFICIENT ENOUGH TO accurately cast a horoscope requires many years of patient work, for, besides the technique and mathematical accuracy needed, it is most necessary to acquire sufficient experience to enable one to come to intuitive judgment of the whole assembly of planets and of facts and inferences to be culled from their aspects.

This latter part of the work is where failure to attain accuracy arises, and thereby the superficial thinker is misled. An error by an accountant in adding up his figures does not signify that all the transactions of the business concerned are a fraud. This argument applies equally in regard to astrological predictions. The average intelligent individual who takes up the study of Astrology soon arrives at the conclusion that he must not attempt to rely on any judgments he may make if he has only superficial knowledge and no experience.

There exists another ancient science as remarkable in the accuracy of its symbols as Astrology but much less complicated by the multiplicity of details that must be taken into account in the practice of the latter. It was studied by Plato and made famous by his Master, Pythagoras of Samos—470 B.C., who invented the multiplication table and taught the present system of Astronomy as well as affirmed that 'the world is built upon the power of numbers.' This science is called Numerology and is a part of a great adjunct of philosophy we call Symbolism. One moment's consideration will reveal the facts that Conscious Human Life is manifested by thought, and Thought has to be expressed in many ways by symbols. One simple example of the general use of, as well as necessity for, symbols is shown by the very characters we call letters of the alphabet arranged in proper order.

The study of numbers has its principles, alphabet, language and terminology, and is of the greatest antiquity. We find this science of numbers among the earliest records of the Chinese, Hindus, Assyrians, Chaldeans, Egyptians, Greeks and Hebrews. Each has developed some phase of the science, and together they give to numbers a real significance, embodying them in their own particular systems of symbolism. Thus numbers become not only a symbol of quantity but also of quality, and in their relation to human life and experience they form a language comprehensible to all who will devote a little time to the study of them. Just as numbers are universal, so, also, is the language of them. Their meaning does not change with time; it is the same to-day as it was ten thousand years ago, and their origin—like so much of truth—was undoubtedly handed down to the priests of ancient religions by those of higher orders in the Great Beyond, for this Universe is but a shadow of the Real that exists in higher planes of Consciousness. For the purpose of our understanding there was devised this system of symbolism, to convey to Man-kind as much as possible of the inner meaning of the spiritual laws governing Man's journey through this physical life.

Life has been described as 'number in action.' Vibration is the rhythmic movement of the electrons and protons in the atoms of the Universe. It is the same movement which produces electricity, sound and colour. Number is the organisation of vibration, just as music is the organisation of sound, and speech the organisation of words.

Symbolism applied to Man is three-fold for each individual, and the events of Life affect him on one of the threefold planes.

Each man symbolically represents :

Divine Man	Spiritual Man	Spiritual Consciousness
Human Man	Intellectual Man	Soul Consciousness
Animal Man	Materialistic Man	Physical Consciousness

In this manifestation of Human Life the use of numbers is as necessary as air, and it is possible that they have a significance little known or dreamed of by the average individual. This symbolism belongs to a higher order of evolved Consciousness than the majority of folk on Earth have yet reached, so that perfect understanding of the symbolism itself may be rather difficult to most readers; all, however, can enjoy the application of it to their own lives, and obtain for themselves a measure of evidence regarding its accuracy; it is only for this purpose that it is included in this work.

The method is simple and of much value; its application has come down to us through the ages. The periodicity of cyclic law is well known in hundreds of its manifestations, such as the rising and setting of the Sun and all phases of the Moon. By knowledge of this law accurate data of future events are made possible, such as forecasting the next eclipse of the Sun and the Moon, the appearance of a comet, or where the stars may be found in the heavens at any particular night in the future. Cyclic law¹ respecting Sun spots has been studied by Professor Ray Lankester; and in other phases by such well-known scientists as Sir William Crookes and Mendelieff. Everywhere we find evidence of its universality in the vegetable kingdom and in the animal kingdom; there is little doubt that it is one of the great cosmic laws of the Universe. This particular cyclic law in connexion with individual life has been specially studied by the writer and much inspiration has been received concerning it, so that many of the important points in this method are unlikely to be found elsewhere.

To construct a chart for yourself first write down your full birth date, say, 22nd January, 1885. Repeat this date, but leave out the figures of the century—22.1.85. Add together 2 plus 2 plus 1 plus 8 plus 5=18. 1 plus 8=9. Figure 9 is the digit of the birth date, excepting the century, and this figure, whatever it may be, is called the Key or Personal Number. Next take only the year of birth—1885. Add together 1 plus 8 plus 8 plus 5=22. 2 plus 2=4. Figure 4 is the digit of the year of birth.

Now, these two figures are very important and must be remembered as 9—the Key Number, and 4—the Life Number. Some folk will find that both the Key and Life Numbers are the same, as, for example, 6.12.1887=24 (minus the century) and 1887=24. So that both digits are 6. Now prepare the following columns and write the figures in as follows:

Column 1 contains the year of birth. This column should be headed

¹ See Glossary.

with the word—Years. Next is column of Age. Next, column—Total. This is the total addition of age to the year of that age. Now add together the figures of the previous column only, and call that the Symbol. The next column is named digit and contains the digit or total of the figures in symbol column. If figures in that column are single then enter it again in the digit column. Completing this arrangement is a column called Cycle. This is numbered from 1 to 9 and repeated throughout the chart. This column simply denotes the year of the cycle, Number 1—the year of life from birth to the age of one and so on. This arrangement will result in having six columns and with this data will appear in the following order :

<i>Year</i>	<i>Age</i>	<i>Total</i>	<i>Symbol</i>	<i>Digit</i>	<i>Cycle</i>	
1885	0	1885	22	4	1	} First cycle
1886	1	1887	24	6	2	
1887	2	1889	26	8	3	
1888	3	1891	19	1	4+	
1889	4	1893	21	3	5	
1890	5	1895	23	5	6	
1891	6	1897	25	7	7	
1892	7	1899	27	9	8*	
1893	8	1901	11	2	9+	
1894	9	1903	13	4	1	
1895	10	1905	15	6	2	
1896	11	1907	17	8	3	
<hr/>						
1939	54	1993	22	4	1	} Seventh cycle
1940	55	1995	24	6	2	
1941	56	1997	26	8	3	
1942	57	1999	28	1	4+	
1943	58	2001	3	3	5	
1944	59	2003	5	5	6	
1945	60	2005	7	7	7	
1946	61	2007	9	9	8	
1947	62	2009	11	2	9+	
1948	63	2011	4	4	1	

| The example above shows two cycles, one from birth to the age of 9, the first cycle and the seventh cycle from 1939-48, but the reader can make out his complete table of figures from birth right through to any year in the future he may desire.

First it is important to note that the Life Number—i.e. the digit of the number of the year of birth—will always recur when the age equals 9; thus age 63 equals 9, digit equals 4.

The next important figure is the Key Number, in this example figure 4. When these figures appear in the digit column they signify events of special importance during that cycle or period.

Before proceeding with the Key to the numerical symbols and how to interpret them it should be realised that this law of periodicity provides human life with a cyclic recurrence of planetary Etheric forces which produce varying degrees of similar experiences every nine years. This simple method we are studying can give only the barest indication of the kind of experiences likely to occur during the coming year of the cycle. These years commence at the anniversary of the birth and not the first of January each year, unless, of course, that happens to be the birth date. The influence of these planetary forces symbolized by the figures operates

with a triunity of purpose and creates experiences affecting the three planes of Consciousness :

- (1) Spiritual and Mental. (2) Psychic and Emotional. (3) Physical and Material.

The figures symbolize each of three states, so that in reading the chart the figures 1, 4, 7 would denote that the major influences are directed to material life and experiences. The figures $2 = 5 = 8$ represent the feelings, emotions and sensitive psychic side of life, and $3 = 6 = 9$ the Mental and Spiritual ; but it must be understood that each figure represents each of the three planes. For instance, figure 3 represents the highest spiritual thought and action in its own plane, but it can descend to the emotional plane and be expressed as fictitious and still lower to the material plane and become sordid and uninspired.

Only practice and study of the symbols and their interpretation can reveal the extraordinary details and finesse attached to these simple figures. Another important fact that must be kept in mind is that the interpretation of the digit must be considered in connexion with the meaning of the figures denoting the symbol as well as the figure denoting the cycle. To interpret the chart we have, therefore, to consider only the last three columns—Symbols, Digit, Cycle. The most important symbol will be found usually in the Symbol column up to the number 22. After this the Digit column is of next importance.

Many useful books are now available on the symbolism of numbers, and the student must seek through these for greater detail if desired. The following is naturally a small portion of the meanings attached to the figures, making it possible for the reader to erect his own chart and test in the broadest manner indications of the help, philosophically, that knowledge of this subject might bring to him.

The meanings of the symbols are as follows :

1.—Denotes elevation and attainment through personal endeavour. Determination and perseverance. Circumstances overcome by power of mind and will. Law of action and reaction. Generally denotes having to face up to experiences.

2.—Denotes new régime, changes, hindrances, unsettled conditions, attraction and repulsion, sympathy or antipathy, doubt, emotion.

3.—Expansion, happiness, success, recompense, increased activity or unlimited capacity, successful progress, sudden happenings.

4.—Material benefits, good fortune or illusion. False judgment, extravagance, negligence, successful business and good opportunities and fortunate circumstances. Realization, property, position and credit.

5.—Activity, travel, reason, logic, commerce, success and help from others. Impulse, utility.

6.—Co-operation, acknowledgment, reciprocity, sympathy, affection, marriage, important decisions, influence and aid from associates, new friendship, social activity, happiness or unhappiness, illusionary emotions.

7.—Equilibrium, harmony or discord. Agreements, completion, victory through struggle, difficulties, failure, obstacles and disappointments, sacrifice, distress, adversity, tribulation.

8.—Uncertainty but hope, success by effort, progress, delays, difficulties, assurance and expectations, reconstruction, death, negation, extension, compensation, justice, rewards and punishments.

9.—Penetration, success, limited only by inexperience, forbearing of difficulties by wisdom, struggle, prosperity as a result of mastery, strife, energy, war or peace. Tendency for affairs to go to extremes.

It will be seen that the symbolism of these 9 figures contain contradictory statements. For instance, figure 7 denotes victory or defeat. Symbolism to meet all cases must extend from one extreme to the other, and the Art of Interpretation lies in ability to judge from the combination of figures the true meaning of the symbol. If the commencement of a series of events takes place on a date producing the number 22—the symbol of Folly—then this symbol in connexion with other figures makes it possible to decide that the figure 7 would more accurately indicate failure or defeat than success or victory.

These figures are also symbols of the planets: 1, Sun; 2, Moon; 3, Uranus; 4, Jupiter; 5, Mercury; 6, Venus; 7, Neptune; 8, Saturn; 9, Mars.

In the general sense the figures 1, 3, 4, 5, 6, 9 are good, and the figures 2, 7, 8 are bad, but this is relative and not definitely serious. For instance, in the chart above the digit 7 and the cycle 7 will be more severe than in a case where digit symbol 7 has a cycle number 4.

On the same chart it will be seen that digit symbol 8 has a cycle number 3. This will influence all events of symbol 8 in the symbol 3 manner and events will not be so severe as if 8 were influenced by 7.

The next study essential for interpretation of the chart is a brief knowledge of the Major Arcana of that ancient book known as the Tarot or Golden Book of Hermes.

Complete details of it are contained in the works of Mons. Encausse (*Papus*), A. E. Waite (*The Key to the Tarot*), and L'Abbé Constant.

The Major Arcana consists of 22 symbols:

- | | |
|--------------------------------|--------------------------------|
| 1. The Magician. | 12. The Sacrifice. |
| 2. The High Priestess. | 13. Reaping Skeleton. |
| 3. The Empress. | 14. The Two Urns. |
| 4. Cube. Seat of Initiation. | 15. The Devil. Typhoon. |
| 5. Hierophant. | 16. Tower struck by lightning. |
| 6. The Two Ways. | 17. Star of Magi. |
| 7. Chariot or Osiris. | 18. Moon or Twilight. |
| 8. Justice. Sword and Balance. | 19. Resplendent Light. |
| 9. Veiled Lamp. | 20. Resurrection. Judgment. |
| 10. Wheel of Fortune. Sphinx. | 21. The Crown of Magi. |
| 11. Muzzled Lion. | 22. Folly or the Fool. |

The figures under the heading of symbols in the chart are interpreted by the above twenty-two Tarot definitions. It is important to see what the symbol number up to 22 is and interpret it side by side with the digit number.

When the symbol number is single, as in the year 1948 of this chart, the double significance of the four in the Tarot and the four in the numerical values must be considered together. All numbers in symbol column over 22 are ignored as symbols and reduced to a lower number or digit.

For the novice in working out his own chart from this, only a few of the Tarot symbols are really essential and they are as follows: The two most important ones are 16 and 20; 16 denotes the Stricken Tower and signifies difficulties and dangers and that throughout that particular period great care and caution must be taken, and speculation avoided. On the other side of this picture it indicates completion, victory, successful conclusion.

20—the Resurrection, generally denotes important changes. They may be in business, home, affections, travel. They may also denote the stepping up mentally to a new level; a change of ideas, change of thought or change of position; change in some manner, or events leading to important changes that affects the life in the future.

17, 19, 21, may be generally considered to indicate fortunate periods, but less with 17 and more with 21—the Crown.

Of course, such a symbol at the age of six obviously would not have the same significance at the age of thirty-six as at sixty.

10—generally denotes success, but if cycle number is 7 it would be greatly decreased, whereas 4 would denote an increase.

12—Sacrifice. Shows itself in the life in various ways.

With the knowledge that life is sailing near the shore a keener outlook for the shallows and the rocks will enable one to avert disaster; once aware of unfavourable periods, the voyager may escape from folly in any of her subtle disguises.

One last point in connexion with the symbolism of the cyclic chart:

It will be noticed that the cyclic period is nine years and that the symbols under the column Digit are odd and even in regular progression, and that the one set of symbols applies to them all, irrespective of the particular cycle. Special significance is given to the symbols corresponding to the personal or key number and the life number. Another special significance belonging to these numbers is their relation to the most important period or cycle in life: the cycles are as follows:

First cycle from age 0-9. The second cycle 9-18. The third cycle 18-27. The fourth cycle 27-36. Fifth cycle 36-45. Sixth cycle 45-54. Seventh cycle 54-63. Eighth cycle 63-72. Ninth cycle 72-81. The eighth cycle, 63-72, 'three score years and ten'—figure 8—is the symbol of Death and Progress.

Now, the cyclic period corresponding to the personal figure as in example 4 and the Life number 9 means that the second cycle—2 being the power of 4—and the fourth cycle are two periods denoting very important events occurring between the ages of 9 and 18 and 27 and 36 years, 3 being the power of 9, the period 18-27 and 45-54 will be outstanding in the total events of the life. In the case of a long life the ninth cycle 72-81 would complete the periods of importance.

Using such limited terms as good, bad, favourable and unfavourable, the following would denote a reading of the chart as from 1939-48:

1939-4— Very fortunate, very important financially, risk of folly, caution.

1940— —6 Important decisions, two ways, very favourable in general.

1941— —8 Bad period, difficulties, delays, possible transition in family.

1942— —1 Good, independent action necessary.

1943-3—3 Successful unexpected happenings.

- 1944—5—5 Action, favourable period, travel, changes.
 1945—7—7 Sudden difficulties or great victory, difficult period.
 1946—9—9 Very important period for personal events. (Key number.)
 1947—11—2 Good but held back, muzzled, changed conditions.
 1948—4—4 Important period influencing life in future. (Life Number.)

The importance of one's position in this life will obviously add greatly to the significance of the cyclic chart as the following illustrations will denote:

CYCLIC CHART. QUEEN VICTORIA. 1837-1901

Born 24th May, 1819=24=5-19=21—The Crown

21=3—Personal or Key Number. 1819=19—Sun.

19=10—Success=1—Life Number.

Year	Age	Total	Symbol	Digit	Cycle
1836	17	1853	17	8	9
1837	18	1855	19	1	1 Came to Throne.
1838	19	1857	21	3	2 Crowned.
1839	20	1859	23	5	3
1840	21	1861	16	7	4 Married.
1861	42	1903	13	4	7 Death of Prince Consort.

Queen Victoria came to the Throne—20th June, 1837.

20=6=37=18=9. 9=3×3. 3=Key Number.

Chart Year—1837=19=1. Sun. Age 18=9. Important events influencing the life and future. Digit=1. Queen's Life Number.

Crowned on 28th June, 1838=28-6-38=27=9=3×3.

Chart year 1838. Age 19=10=1—Life Number.

Symbol 21. Crown. Digit 3. Key Number.

All these dates signified the Queen's life and reign. 1840—the Queen married the Prince Consort and the Chart for this year revealed the tragedy to come in their married life.

1840=13—Death, the Reaping Skeleton.

Age=21=3. Queen's Key Number.

Total=1861 Date of Prince Consort's death. 1+8+6+1=16.

Symbol=16 The Tower Struck by Lightning. 1+6=7.

Digit=7 Completion. Tribulation.

Cycle No. 4 Denoting the Jupiterian aspect of their married life.

The Queen's Chart for 1861 shows—1861=16—The Stricken Tower.

Age 42=6—The Two Ways Y The Parting of the Pathway of Life.

Total=1903=13—The Reaping Skeleton.

Cycle No. 7. Completion, Tribulation.

Their married life from 1840 to 1861=21 years.

21=3—Queen's Personal or Key Number.

The Prince Consort dies of typhoid fever after the duration of 21 days.

21=3—The Queen's Number.

The Prince Consort was born 26th August, 1819.

26=8—Saturn. August=8—Saturn. 26-8-19=26=8—Key Number.

Born the same year as the Queen—1819. His Life Number=1.

The Prince Consort's Key Number=8. Life Number=1.
His invitation to England and the Coronation when he was 18 years old—
1837. Age=9—an important year for events influencing the life
and future. His chart for that year being the same as the Queen's.

1837—18—1855—19—1—1

1837=19=1—Life Number.

Symbol=19=1—Life Number.

Digit and Cycle Number=1—Life Number.

Queen Victoria died 1901—aged 82.

1901—82—1983—21—3—Key Number.

She had been Queen Empress 64 years in 1901=1965=21=3.

NAPOLEON BONAPARTE

Born 15th August, 1769=15—8—69=29=11=2—Key Number

1769=23=5—Life Number.

He was a *second* child. He studied at the Royal Military School in Paris
for *two* years.

1793=20—2—Key Number.

He commenced his first Military
Service.

1796=23=5—Life Number.

He was appointed to command the
Army of Italy.

1796—age 27—1823—14—5—Life Number. 1—Cycle.

1799—age 30—1829—20—2—Key In 1799 Napoleon deposed the
Number 4=Cycle. Council of 500 and was declared
First Consul.

1800.

He defeated the Austrians at
Marengo—14th June, 1800=14—
6—00=11=2—Key Number.

1802.

The Peace of Amiens (with England,
Spain and Holland), March, 1802
1802=3—02=5. 1802=11=2.

1802—2.

Napoleon was made Consul for Life.
Declaration of war against England
on the 22nd May, 1803—22—5—
03=12 and 1803=12. Sacrifice.
22=Folly.

1803.

1804+age 35=1839—21—Crown of
Success.

Napoleon proclaimed Emperor of
France in May—Fifth month.
1804—13—The Reaping Skeleton.

1805+age 36=1841—14—5—1.

Age—9. Denotes very important
year for events concerning life in
the future.

1805.

Napoleon was crowned for the
second time as King of Italy on
5th May (fifth month).

1805.

Napoleon defeated the Allies at
Austerlitz on the 2nd December
=2—12=5. 1805=14=5. 2—
12—05=10=Success.

1807. Peace signed by the Russians—7th July=7-7-07=21=Crown of Success.
- 1808+age 39-1847-20-2-4. Abdication of Charles IV of Spain and his son in favour of Napoleon—5th May=5-5=10=Success.
1809. Victorious in Austria.
Napoleon entered Vienna—May—Fifth month—5-09=14=5.
1812. Disastrous retreat from Moscow. French Army nearly destroyed.
1812=12=Sacrifice=3—Uranus.
1813. Napoleon aged 44=8=Saturn.
Austria, Russia and Prussia allied against Napoleon in March, 1813=3-13=7.
- 1814—age 45=1859-23-5-1.
1814. With age 9—An important year.
Surrender of Paris to the Allies—31st March, 1814. 31-3-14=12.
Sacrifice. 3=Uranus.
1814. The Abdication of Napoleon was negotiated on the 5th April.
Fifth day, fourteenth year. 5-5-4=14=5.
- 1814—age 45-5+9. The end of the fifth cycle of his life and 45=9—Symbol of War.
Completion of things or events.
1814. Napoleon arrived at Elba on the 4th May. Fifth month. 4-5-14=14=5.
- NOTE. The same figures as for his abdication.
- (1940.) (Surrender of Paris, 1814=14.)
" " " 1940=14.)
1815. He escaped from Elba on the 1st March, 1-3-15=10. Success.
1=Individual effort. The 15th year=15=The Devil.
1815. Napoleon arrives at Fontainebleau, 20th March. 20-3-15=11—
The Muzzled Lion. 2—Key Number.
1815. He was joined by all the Army—22nd March. 22=Folly. 22-3-15=13—The Reaping Skeleton.
1815. Napoleon leaves Paris to join his Army on the 12th June. 12-6=9=War.
1815. (15=The Devil.) 12-6-15=15=The Devil. 12=Sacrifice.

- 1815—age 46—1861—16—7—2. Symbol 16=The Tower struck by Lightning. 16=7—Defeat. Tribulation.
1815. Napoleon was defeated at Waterloo, 18th June. 18—6—15=21. The Crown of Folly connected with his escape from Elba and challenge during a 16 period in his cyclic chart. This date also denotes Waterloo—18—6 8 1815. 18th day—Twilight. 18=9—Mars, War, Completion. The sixth month Venus. The people and the Two Ways.
- Fifteenth year—Typhoon, the Devil.
1815. Napoleon returned to Paris—20th June. 20=Change. 20=2—Key No. 20th—6—15=14=5.
1815. Napoleon abdicates for the *second* time—22nd June. 22—6—15=16—The Stricken Tower.
1815. He intended to embark for America and arrived at Rochefort—3rd July. 3—7—15=16.
1815. He surrendered at Rochefort and duly arrived at St. Helena to remain for life—15th October. 15—10—15=13—The Reaping Skeleton.
1821. Napoleon died—5th May, 1821. The fifth day, the fifth month. 5—5—21=13—Death the Reaper.
1821. Napoleon died in his 52nd year. 5—Life Number, 2—Key Number.
1840. The British Government granted permission for Napoleon's remains to be removed from St. Helena to Paris on the 15th October, 1840. 15—10—30=11=2—Key Number.
1861. Finally Napoleon's body was placed in its crypt in the Hôtel des Invalides on the 31st March, 1861. 31—3—61=14=5—Life No.

These sixteen references to Napoleon's Key Number, 2, and the twenty-four references to his Life Number, 5, are by no means all of the symbols to

be found in the history of his career. Many of his successful battles and incidents concerning them, as well as the signing of treaties, reveal these symbols.

Germany was Created as a nation by the Prussian Assembly in the year 1849, and it became an established fact in 1871.

It is imperative that *Germany should be divided into her original states* again, for a period, so that an END may be made to the sequence of events caused by the BIRTH of the German Empire in 1871. Unless this is accomplished at the coming Peace Conference, Germany will succeed again in creating another world war, and the date of this will be 1966. See appendix, p. 205.

GERMAN EMPIRE PROCLAIMED 1ST JANUARY, 1871

I—I—71=10—(1) 1871—17—(8). Key No. 1. Life No. 8

Year	Age	Total	Symbol	Digit	Cycle
1871	0	1871	17	8	1
1872	1	1873	19	1	2
1873	2	1875	21	3	3
1874	3	1877	23	5	4
1875	4	1879	25	7	5
1876	5	1881	18	9	6
1877	6	1883	20	2	7
1878	7	1885	22	4	8
1879	8	1887	24	6	9
1880	9	1889	26	8	1
1881	10	1891	19	1	2
1882	11	1893	21	3	3
1883	12	1895	23	5	4
1884	13	1897	25	7	5
1885	14	1899	27	9	6
1886	15	1901	11	2	7
1887	16	1903	13	4	8
1888	17	1905	15	6	9
1889	18	1907	17	8	1
1890	19	1909	19	1	2
1891	20	1911	12	3	3
1892	21	1913	14	5	4
1893	22	1915	16	7	5
1894	23	1917	18	9	6
1895	24	1919	20	2	7
1896	25	1921	22	4	8
1897	26	1923	15	6	9
1898	27	1925	17	8	1
1899	28	1927	19	1	2
1900	29	1929	21	3	3
1901	30	1931	14	5	4
1902	31	1933	16	7	5
1903	32	1935	18	9	6
1904	33	1937	20	2	7
1905	34	1939	22	4	8
1906	35	1941	15	6	9
1907	36	1943	17	8	1
1908	37	1945	19	1	2
1909	38	1947	21	3	3
1910	39	1949	23	5	4
1911	40	1951	16	7	5
1912	41	1953	18	9	6
1913	42	1955	20	2	7

7 Preparing for war.

<i>Year</i>	<i>Age</i>	<i>Total</i>	<i>Symbol</i>	<i>Digit</i>	<i>Cycle</i>
1914	43	1957	22	4	8 War.
1915	44	1959	24	6	9
1916	45	1961	17	8	1
1917	46	1963	19	1	2
1918	47	1965	21	3	3 Revolution— Uranus
1919	48	1967	23	5	4
1920	49	1969	25	7	5
1921	50	1971	18	9	6
1922	51	1973	20	2	7
1923	52	1975	22	4	8
1924	53	1977	24	6	9
1925	54	1979	26	8	1
1926	55	1981	19	1	2
1927	56	1983	21	3	3
1928	57	1985	23	5	4
1929	58	1987	25	7	5
1930	59	1989	27	9	6
1931	60	1991	20	2	7
1932	61	1993	22	4	8
1933	62 8	1995	24	6	9 Chancellor.
1934	63	1997	26	8	1 Fuehrer.
1935	64	1999	28	1	2
1936	65	2001	3	3	3
1937	66	2003	5	5	4
1938	67	2005	7	7	5
1939	68	2007	9	9	6 War.
1940	69	2009	11	2	7 War.
1941	70	2011	4	4	8
1942	71	2013	6	6	9
1943	72	2015	8	8	1 Key Life.
1944	73	2017	10	1	2 Key Number.
1945	74	2019	12	3	3
1946	75	2021	5	5	4

The Life Number of the German Empire=8 indicates the Evolutionary pathway of the German peoples and the figure 8 is the symbol of Justice.

The symbolism of the figure 8=Justice—The Sword and Balance; like all symbols, it has its positive-negative and unevolved significance. Its highest aspect is that of Divine justice and represents the impartiality of in judicial robes, is well known to all, holding in her left hand the Scales God. This justice is no respecter of persons. Justice enforces the divine law which always regards virtue and right-doing and punishes vice and wrong-doing.

Note the age of Germany in 1942 is 71. $7+1=8$.

Now let us examine the chart of the German Empire.

Chart—1888. Age 17=1905=15=6—9. Cycle.

The year 1888=25=7—Completion, troubles, etc., and the only year of century with three eights=888.

The age of Empire—17 years. 1 plus 7=8—Life Number.

The Symbol 15—The Devil.

The Digit 6—The Two Ways—will the new Emperor, William 2nd, take the road to peace or the road to war?

Symbol 15 indicates war.

Birth date of Kaiser William 2nd. 27—1—1859. Key 6. Life 5.

1888—Kaiser William 2nd became Emperor. Twenty-six years later—
 1914—Great War. 26 years—8—Life Number of German Empire.
 Kaiser's Key Number—6. 6—digit of Empire year of 1888. Total of
 1888=25 plus 1888=1913.

1913—Plans and preparations made for war.

1913—13—Year of century. 13=The Reaping Skeleton.

1913—Age of German Empire—42 years=6=Kaiser's Key Number, and
 symbol of the Two Ways.

1913—Symbol—20=The Resurrection, change.

1913. Age 42=1955=20=2=7 Cycle.

From 36/45—Fifth cycle. 5=Kaiser's Life Number.

War 1914—43—1957—22=4—8 (Life Number).

1914=15=The Devil.

1914. Age of Empire, 43=7=Tribulation.

1914. Symbol 22=Folly. Year of cycle 8=Death. Saturn.

1914. Digit 4—Jupiter indicates the very favourable conditions the
 German Army had in attacking Belgium and France.

1915+44=1959—24—6—9 Cycle.

The fifteenth year of century=The Devil. 1915=16—The Stricken
 Tower. 15=6—The Two Ways. (History of the Battle of the Marne—
 important decisions.)

1915. Cycle Number 9—War, Mars. Age of German Empire—44 years—
 8—Saturn—Delays, obstacles, death.

1916+45—1961—17—8—1. Cycle.

1917+46—1963—19—1—2. Cycle.

1916=8—Life Number and 1=Key Number in 1917.

These two years signify the greatest importance to Germany.

Fateful years—Saturn, 1916, the Sun, 1917, but these fortunate factors
 indicated are overshadowed by the 1914 symbol of Folly—22. Yet we
 know how very near to victory Germany came in the year 1917.

1918—19—1—Key Number.

With 1914, symbol 22—Folly—Germany commenced this war. 1918—
 the war finished with symbol for Germany—21—the Crown of Folly
 instead of success. 21—3—Revolution. Uranus.

Armistice Day—11th November, 1918=11—11—18=13—The Reap-
 ing Skeleton, Death. The end of William II as Kaiser of Germany.

The years of war, 14—15—16—17—18 added=80=8—Germany's
 Life Number.

Thus in 1918 Imperial Germany died for the first time at the age of 47
 years. 47=11=The Muzzled Lion.

Although the Kaiser fled into exile, the German States remained united,
 so that this incident in their life did no other than change the government
 of the Nation, therefore its age continues. If the revolution had separated
 the various States to their original form previous to 1871 then this
 German Empire would have existed no longer and the revolution would
 have created a new birth date for Germany. So then, in passing through
 the post-war days we come to the next greatest event of importance to the
 German Empire.

In 1889=26=8—Life Number, when the German Empire was only
 18 years old—1+8=9—War, Mars, a boy was born in Austria on the
 20th April=20—4—89=23=5—The Hierophant of the Tarot Symbols—

The Master with the keys of the Kingdom which unlock the gates of Life and Death, Heaven or Hell.

This infant was Adolf Hitler, whose Life Number is 8—as that of the German Empire—who at the age of 44 years—8—was made Chancellor of the Third Reich. 3—Uranus—Revolutionary.

The National Socialist Party was established on the 7th March, 1918, which led the revolution of November, 1918.

CHART OF ADOLF HITLER

Born 20th April, 1889

Personal or Key Number—5. Life Number—8

<i>Year</i>	<i>Age</i>	<i>Total</i>	<i>Symbol</i>	<i>Digit</i>	<i>Cycle</i>
1914	25	1939	22	4	8 Joined the German Army.
1915	26	1941	15	6	9
1916	27	1943	17	8	1
1917	28	1945	19	1	2
1918	29	1947	21	3	3
1919	30	1949	23	5	4
1920	31	1951	16	7	5 Joined German Workers' Party.
1921	32	1953	18	9	6 Elected President of Nazi Party.
1922	33	1955	20	2	7
1923	34	1957	22	4	8 His ill-fated <i>Putsch</i> .
1924	35	1959	24	6	9 Prison for 8 months.
1925	36	1961	17	8	1 Founded New National Socialist Party.
1926	37	1963	19	1	2
1927	38	1965	21	3	3 <i>Mein Kampf</i> .
1928	39	1967	23	5	4
1929	40	1969	25	7	5
1930	41	1971	18	9	6
1931	42	1973	20	2	7
1932	43	1975	22	4	8
1933	44	1977	24	6	9 Chancellor.
1934	45	1979	26	8	1 Fuehrer.
1935	46	1981	19	1	2
1936	47	1983	21	3	3
1937	48	1985	23	5	4
1938	49	1987	25	7	5
1939	50	1989	27	9	6 War. Annexed Austria.
1940	51	1991	23	2	7 War.
1941	52	1993	22	4	8
1942	53	1995	24	6	9
1943	54	1997	26	8	1
1944	55	1999	28	1	2 (End of 19 cycle).
1945	56	2001	3	3	3

National Socialist Party established.

7—3—18=19=1=The Empire's Key Number.

1918=19=1—also the Empire's Key Number.

This Nationalist Socialist Party changed into the German Workers' Party on the 5th January, 1919=5—1—19=16—The Stricken Tower. 16=7.

1919=20—The Resurrection, Change. 20=2.

This Party Adolf Hitler joined six months after it was founded and became Comrade No. 7.

Hitler's chart for $1919+30=1949-23=5$. 5—his Key Number, and thus a period of great personal importance.

24th February, 1920, is another significant date of importance to this Empire.

$24-2-20=10=1$ =Key Number.

When the German Workers' Party held its first mass meeting in the Hofbräuhaus in Munich Hitler propounded the so-called Party Programme. This date $24-2-20$ has been recognized as the foundation day of the Party and is very significant in representing the march of time with Adolf Hitler.

$1920=12$ =Sacrifice. $12=3$ =Uranus—Revolutionary. 24th February. $24-2=8$. The Empire's Life Number.

The digit number 1 of the total date, besides being the Key Number of the Empire, denotes independent action and will power and well symbolizes Hitler's leadership, for although not one of the founders of the Party, he took the lead over the heads of six others.

The figure 8 shows the importance to Hitler and the Empire, 8 being the Life Number of each of them.

Sacrifice—12—well denotes Hitler's influence upon the German Empire, Austria, Czechoslovakia, Poland and practically all the peoples of Europe. In Hitler's chart for 1920 his fate is indicated.

$1920+31=1951$ —Symbol 16—7—5—Key Number.

1920 —Sacrifice. 16—The Stricken Tower. 7—Tribulation and the fifth year of cycle denotes the secret importance of the year.

He was, at this time, aiming to obtain political power, as his Party Programme speech indicated.

The digit 7 secretly denotes the number of years his regime would probably last—1933—1940?

In July, 1921, Adolf Hitler succeeded in being made President of the German Workers' Party. His age being 32 years—5—his Key Number. 1921—13—The Reaping Skeleton.

The chart of the German Workers' Party for 1921:

$1921+2=1923-15-6-3$ Cycle

gives the symbols 1921—13—The Reaping Skeleton.

15=The Devil. 6=The opportunity of Two Ways.

On the 9th November, 1923, Hitler made his famous ill-fated Putsch.

$9-11-23=16$ —The Stricken Tower.

$1923=15$ —The Devil.

It is significant that *sixteen* members of his party were killed. Hitler was then 34 years old. $34-7$ —Tribulation. Success or failure.

$1923-34=1957-22$ —digit 4—8. $1923-15$ —The Devil.

$34=7$ —Tribulation. 22—Folly. 4—Good Fortune and 8—Life Number.

Adolf Hitler was fortunate in not being one of the sixteen killed in the Putsch or sentenced to be executed for rioting. On the first of April, 1924, he was found guilty and sentenced to be confined in a fortress for five years. 5—his Key Number. His release from prison after a few months instead of five years was also fortunate as signified in the date of the Putsch. $1-4-24=11$ —The Muzzled Lion. $1924=16$ —The Stricken Tower.

Hitler was now 35 years old. $35=8$ —his own and the Empire's Life Number.

The symbol digit 6 indicates Two Ways were open to him, but the secret Number 9 of the cycle symbolises Peace or War.

On the 20th December, 1924, Adolf Hitler was released from prison. 1924=16—Stricken Tower.

20th December=20—12=5. His Key Number.

20—12=24=11—The Muzzled Lion.

It is very significant that the date he was sentenced and the date he was released from prison total 5—his Key Number.

In 1924 the German Empire was 53 years old. 53=8—Life Number. The digit symbol for the year, 6—The Two Ways.

The 1st April=1—4=5.

His sojourn in prison lasted *eight* months twenty days—writing *Mein Kampf*.

On the 27th February, 1925, Adolf Hitler founded his National Socialist Party afresh.

1925=17=The Star of Hope. 17=8—His Life Number.

27th February=27—2=11—The Muzzled Lion.

27—2=24=18. The Moon, Twilight. 18=9—Peace or War.

HITLER'S NEW NATIONAL SOCIALIST PARTY

Founded—27th February, 1925. Key Number 9. Life Number 8

Year	Age	Total	Symbol	Digit	Cycle	
1925	0	1925	17	8	1	Founded N.N.S.P.
1926	1	1927	19	1	2	
1927	2	1929	21	3	3	
1928	3	1931	14	5	4	
1929	4	1933	16	7	5	
1930	5	1935	18	9	6	
1931	6	1937	20	2	7	
1932	7	1939	22	4	8	
1933	8	1941	15	6	9	Chancellor (30.6.34.)
1934	9	1943	17	8	1	Fuehrer.
1935	10	1945	19	1	2	
1936	11	1947	21	3	3	
1937	12	1949	23	5	4	
1938	13	1951	16	7	5	Jewish Pogrom (10.11.38.)
1939	14	1953	18	9	6	
1940	15	1955	20	2	7	
1941	16—2 x 8	1957	22	4	8	

We will pass on to the year 1933.

Symbol of the world tragedy to follow. Wrought by Adolf Hitler who, on 30th January, received the seal of office of the Third Reich and thus became Chancellor and virtual Dictator of Nazi Germany.

30th January, 1933. 1933=16—The Stricken Tower—Destruction. Symbol of events to come.

30—1=33=10. Success. 10=1. The Key Number of the German Empire. This date denoted the extraordinary success Adolf Hitler would obtain before the Stricken structure he created would fall upon him.

Hitler's age is 44=8. Life Number and of the Empire and his digit symbol is 6—The Two Ways. <

Which way will he take?

From 1919, when Adolf Hitler joined as Comrade No. 7 of the German Workers' Party, until 1933, when he became Chancellor, is 15 years, 15—The Devil.

In 1933 the age of the German Empire was 62—8. Life Number denoting events of great future importance.

In 1933 Hitler's new National Socialist Party of 1925 was 8 years old.

$1933+8=1941=15=6-9$. This date may well prove to be prophetic.

$1933=16$ —The Stricken Tower. Age—8. Symbol—15—The Devil. 6—Two Ways. 9—Peace or War.

The total of year and age—1941. 1941 may be the year the world will be without Adolf Hitler, for Hitler will have seven years of power and seven years of destruction before the Stricken Tower falls upon him, burying him under the ruins of his great folly.

We have been studying cyclic law applied to the German Empire. Adolf Hitler and his National Socialist Party and their birthdays in this order commenced from 1871, 1889 and 1925 :

1871—17—8.

1889—26—8.

1925—17—8.

Let us compare this very important year, 1933, with these three dates.

German Empire . $1933+Age\ 62=1995=24-6-9$ Cycle.

Adolf Hitler . 1933 „ $44=1977=24-6-9$ „

Nat. Soc. Party . 1933 „ $8=1941=15-6-9$ „

NOTE.—the age 62=8. 44=8 and 8.

1934/5 were important years for the German Empire.

$1934+63=1997=26=8-1$. 8—Life Number.

$1935+64=1999=28=1-2$. 1—Key Number.

1939—Adolf Hitler marched into and annexed Austria.

1939=22—Folly, but the true significance of this is shown in the three charts as follows :

German Empire— $1939+68=2007=9-9-6$ cycle.

Adolf Hitler— $1939+50=1989=27-9-6$ cycle.

Nat. Soc. Party— $1939+14=1953=18-9-6$ cycle.

All these ages equal 5—Action. Impulse. Mercury.

The year of the cycle—6—Hitler's decision. 'The Two Ways.'

The symbol digits of 9 denote War.

The symbol 9 in regard to the German Empire denotes the addition of 8

Life Number and 1 Key Number= $8+1=9$ =War.

The year 1939=22—'Folly' and Adolf Hitler's age $50=5$ —Key Number. 5=Action and Impulse.

March, 1939—Invasion and annexation of the Czechs.

1939

MAR.

Germany annexed Czechoslovak Republic and declared it a Protectorate on 16th March, 1939=3—39=22. Folly. Future history will show how true the symbolism of this date actually is. The 16th day. 16=The Stricken Tower. March—third month=Revolution and the year 1939=22—Folly. By this Folly Adolf Hitler commenced to antagonize world opinion.

MAR.

Adolf Hitler entered Vienna 17—3—39=23=5. Hitler's Key Number.

17 days=8—Hitler's Life Number. 17th day March. 17—3=20—Resurrection and Change. The year 1939=22—Folly.

- MAR. The Soviet-Franco-British Pact to resist German aggression proposed by Great Britain, signed 19th March, 1939=19-3-39=25=7. Trouble. Tribulation.
- MAR. The British pledges to defend Poland against aggression were announced by Mr. Neville Chamberlain in the House of Commons on 31st March, 1939=31-3-39=19=1. Will Determination.
- APR. President Roosevelt, U.S.A., sent a personal message to Adolf Hitler and Signor Mussolini, asking them to agree to a ten years' non-aggression pledge on 15th April, 1939=15-4-39=22. Folly.
- APR. Adolf Hitler denounced the Naval Agreement with Great Britain and the German-Polish ten years' non-aggression Treaty on 28th April, 1939=28-4-39=26=8. Germany's Life Number.
- AUG. The 'surprise' German-Soviet Pact of non-aggression signed in Moscow, 24th August, 1939=24-8-39=26=8. Germany's Life Number.
- SEPT. Danzig Free City was united with the German Reich. Led by Albert Forster, Chief of the Danzig Nazis, and signed by him on 1st September, 1939=1-9-39=22. Folly.
- POLAND. Adolf Hitler invaded Poland on 1st September, 1939=1-9-39=22. Folly. Hitler's troops enter Warsaw after surrender, 1st October, 1-10-39=14—The Two Urns. 14=5. Hitler's Key Number.
- ALLIES. At 11 o'clock on 3rd September, 1939, Great Britain declared War on Germany=11-3-9-39=26=8—Germany's Life Number.
Whitaker's Almanack, 1940, states that War was declared by Great Britain at 11.15 a.m. on 3rd September, 1939=11-15-3-9-39=32=5. France declared War at 5 p.m., 3rd September, 1939=5-3-9-39=29=11=2. 5=Hitler's Key or Personal number and Great Britain's purpose was to defeat Hitler and his Nazis. 11=The Muzzled Lion and 2 The Moon—indecision, unstable, unreliable, Symbol of France?
- SEPT. 17. Russia invaded Poland. 17-9-39=11—The Muzzled Lion. 17=8—Germany's and Hitler's Life Number. These numbers are significant. 17th day=8. Life number indicating influence on the life of Germany and Hitler. 9th month=War. 39th year=12=Sacrifice. It was the 3rd week of War=Uranus. 17-9-39=29=11—Muzzled Lion. The lion-hearted Poles stabbed in the back, 'muzzled' but not annihilated.
- SEPT. 29. Adolf Hitler signs agreement with Russia to divide Poland between them. 29-9-39=32=5. Hitler's Key Number. This is yet another 'prophetic' date. 29=11—Muzzled Lion. 9—Mars—War. 39=12—Sacrifice and 1939=22—Folly. These symbols indicate that whatever success Adolf Hitler may obtain it will always be overshadowed by Folly and the greater his successes the greater will be his ultimate defeat.

- NOV. 30. Russia invaded Finland. $30-11-39=17=8$. Germany's and Hitler's Life number. (Russian influence on the future life of Germany.) Again the numbers denote the same symbolism as those when Poland was invaded. $30=Uranus$. $11=Muzzled Lion$. $17=Star of Hope$. (Finland's gallant fight and victories.) $8=Death and Defeat$. $1939=22=Folly$.
- DEC. 14. *Graf Spee* beaten by British cruisers. $14=The Two Urns$. $14-12-39=20=Change and Resurrection$.
- DEC. 17. *Graf Spee* scuttled. $17=8$. Hitler's and Germany's Life number. $17-12-39=22=Folly$. $17=The Star of Hope$. Germany's Pocket Battleship. $12=Sacrifice$ and $39=12=Sacrifice$. $1939=22=Folly$.
It is interesting to note that the *Graf Spee's* inglorious end occurred on the first day of the 16th week of the War. $16=The Stricken Tower$, about 8 o'clock local time. $8=Death$, Hitler's and Germany's Life number. 8 o'clock local time being 11.15 Greenwich time. $11.15=8$. $11=Muzzled Lion$ and $15=The Devil$.
- DEC. 19. The officers and crew of the *Graf Spee* arrived at Buenos Aires on Dec. 19. $19-12-39=25=7=Defeat$. They numbered, together with their Captain, $1039=13=Death$. The Reaping Skeleton.
- DEC. 20. Captain Langsdoff shot himself at Buenos Aires, $20-12-39=17=8$. $20=Resurrection$. $12=Sacrifice$.
- ADOLF HITLER. An interesting fact worthy of notice as a symbol is denoted by the totals of the figures from which his Key and Life numbers are obtained. The Key number is the digit of the date of birth minus the Century. $20-4-89=23$. Life number is the digit of the Century year only. $1889=26$. These two numbers 23 and 26 total 49. The 49th year of his life will be the commencement of the most important events of his life. The order of these events is symbolized by the addition of $49=13=Death$, The Reaping Skeleton. $13=4$. Success number—Success in Destruction and Death! Adolf Hitler's 49 years= 1938 . If we multiply these two numbers, 4, 9, they equal 36. When Adolf Hitler was in his 36th year in 1925 he founded his National Socialist Party. By the aid of this Party the Reaping Skeleton advanced.
- 1940
- JAN. 8. The Finns destroyed the 44th Russian Division. $8-1-40$. $8=Death$. $44=8$. $8-1-40=13=Death$. Reaping Skeleton.
- JAN. 26. Adolf Hitler ordered Germany to cease listening to foreign broadcasting. Disobedience punishable by death. Date, $26-1-40=13=The Reaping Skeleton$.
- FEB. 19. This was the 25th week of the War. $25=7$. Victory and Defeat. The Finns destroyed the 18th Division of the Russian Army. 18,000 men killed or captured. $19-2-40=16=The Stricken Tower$.
- MAR. 10. The Finnish delegates went to Moscow to discuss Peace terms. $10-3-40=8$. Saturn. Sorrow.

- MAR. 13. Russo-Finnish Peace Treaty signed in Moscow. 13th day. Death (of Finland). $13-3-40=11$ —The Muzzled Lion.
- MAR. 18. Adolf Hitler and Mussolini meet at Brenner Railway Station. $18=9$ —War. $18-3-40=16$ —The Stricken Tower. (Discussions of plans to invade Denmark and Norway ?)
- APR. 9. Germany invaded Denmark and Norway. $9-4-40=17=8$ —Hitler's and Germany's Life number. $8=$ Saturn. Death and Sorrow.
- MAY 10. The 5th month. $5=$ Hitler's Key number. $10-5-40=10$ —The Wheel of Fortune (Success). Adolf Hitler invaded Holland, Belgium and Luxembourg.
- MAY 16. The Germans broke through the French lines. The beginning of a speedy end. 16th day= 16 —The Stricken Tower and $16-5-40=16$ once again. Definite disaster !
- MAY 28. The King of the Belgians capitulated to the Germans before news of such intention reached the Allies. A most fortunate incident for Hitler and the German Army. $28-5-40=19=10$. Hitler's Wheel of Fortune !
- JUNE 10. Signor Mussolini declared war on Britain and France. This was during the 41st week of the War. $41=5$ —Hitler's Key Number. $10-6-40=11$ —The Muzzled Lion (this time France).
 10 June= 16 —The Stricken Tower and $1940=14$ —The Two Urns.
Mussolini announced the War personally at 6 p.m. 6 p.m. $10-6-40=17=8$.
- JUNE 14. German forces entered Paris. $14-6-40=15$ —The Devil. $15=6$ —The Two Ways. (The French *could* have defended Paris.)
- JUNE 16. This was the 42nd week of the War. $42=6$ —The Two Ways. The French Cabinet at Bordeaux. The Reynaud Government resigned. Marshal Pétain became new Premier. The date denotes 16th day—The Stricken Tower. $16-6-40=17=8$. Hitler's and Germany's Life number. Saturn and Sorrow for France.
 16 June= 13 —The Reaping Skeleton.
 16 June. $16+6=22$ —Folly (of the French ?).
- JUNE 21. Adolf Hitler received 16 French plenipotentiaries in the famous railway coach used by General Foch in 1918 and they received Hitler's terms for surrender. $21-6-40=13$ —Death, The Reaping Skeleton (of France as Ally).
- JUNE 22. Marshal Pétain and French Government accepted Hitler's terms and signed the Armistice Agreement. 22nd day= 22 —Folly. $22-6-40=14$ —The Two Urns. $5=$ Hitler's Key number.
- JUNE 24. Italy's Armistice Agreement with France was signed at 6.35 p.m.; 24 June, $40=16$ —The Stricken Tower. $16-7=$ Defeat and Tribulation.
By the Agreement with Hitler and the signing of the Armistice Treaty with Italy, hostilities in France ceased at 12.35 on 25 June. 12.35 a.m. 12 —Sacrifice. $35=7$ —Defeat and

Tribulation. 25th day=7 again. 25 June=13—The Reaping Skeleton and the full date 25—6—40=17=8. Hitler's and Germany's Life number.

These events from June 14 occurred in the 43rd week of the War. 43=7. Victory and Defeat.

JUNE 28. The British Government recognized publicly General de Gaulle as leader of the Free Frenchmen. 28—6—40=20—The Resurrection.

JULY 23. The Baltic States joined the Soviet Union, 23—7—40=16—The Stricken Tower.

AUG. The eighth month. 8=Germany's and Hitler's Life number. It would be expected in consequence of the Life number that August would be the most notable month. Events of August and Hitler's August decisions led to War, 1939. His attempts to smash the British Air Force commenced in August, 1940=8. 1940=22—Folly.

AUG. German Aircraft defeated and destroyed by R.A.F.

August 8 60 machines definitely known to be destroyed.

" 11 66 " " " " " "

" 13 78 " " " " " "

" 15 180 " " " " " "

" 16 75 " " " " " "

" 17 140 " " " " " "

to the 28 203 " " " " " "

802 Aeroplanes lost in Air *Blitzkrieg* in Britain, an average of nearly 40 German machines a day for 20 days.

The German Nation in this year is 69 years old. 69=15—The Devil. The same symbol as in 1914. In the chart the symbol for this year is 11—The Muzzled Lion, and it will be noticed that the following year, 1941, commences the first of the new series of symbols.

The year 1941=5—The Devil. The age is 70=7—Tribulation, but the symbol is 4 and the digit is 4, both indicating a new and more fortunate régime for the German Nation denoted by the Cycle Number 8. From 1st January, 1942, to 1st January, 1943, is Germany's 71 years of age. 7+1=8, her life number. 9 is the Cycle Number, and 8 German's Life Number, thus 8 Cycles=8×9=72 years. In 1942 Germany's age is 71. The 1st January, 1943, commences her 72 year. 72=7—2=9 and 1943=17=1—7=8. 9×8=72. Will this be the END of the WAR, and the END of the LIFE of the GERMAN EMPIRE??

The following interesting series of dates concerning the Allies and the German Nation symbolize prophetically many results following Treaties and the like.

1919 The Versailles Treaty was ratified by the German National Assembly on 10th July, 1919=10—7—19=18=9+War. Symbol of future events connected with the Treaty.

1920
JULY.

The Germans accepted disarmament terms on July 9. $1920 = 9-7-20 = 18 = 9$ —War. 18 —Symbol of Twilight. This date foreshadowed the breaking of this Treaty—secret armaments—in the shadows—Twilight.

1921
JULY.

Adolf Hitler was elected President of the Nazi Party on 29th July, $1921 = 29-7-21 = 21$ —Success. His age was 32 years $= 32 = 5$. His Key Number. The digit for the year 1921 in his Cyclic Chart is 9 —War or Peace?

The Cyclic Number 6 for this year denotes his option of taking one of The Two Ways \prec The year $1921 = 13$ —Death, The Reaper.

This important date signifies that as President of the Nazi Party Adolf Hitler would be a Success—Great personal success—and that he would be responsible for deciding which pathway his Nazi Party would take, and finally it warns him that Death the Reaper whom he engages relentlessly, will not pass him over in the end.

1921
AUG.

Adolf Hitler's creation of the Special Troops known as the Nazi Storm Troops came into existence in August, $1921 = 8-21 = 11$ —The Muzzled Lion. $1921 = 13$ —The Reaping Skeleton.

1932
APR.

These Nazi Storm Troops were disbanded by order of President Hindenburg on 13th April, $1932 = 13-4-32 = 13$. The Reaping Skeleton, but they were reinstated by degrees on 16th June, $1932 = 16-6-32 = 18 = 9$.

Here again is an example of the future symbolically represented by the figures of the date. The day is the 16th—The Stricken Tower. The month—June $= 6$, represents the People. The year $1932 = 15$ —The Devil. The symbol of the date, 18 —The Twilight, Shadows, and the digit 9 denotes, in connection with the other symbols, not Peace, but Violence and Extremes.

SEPT.

Germany withdrew from the Geneva Disarmament Conference on 30th September, $1932 = 30-9-32 = 17 = 8$. Germany's Life Number.

1933
FEB.

The famous Reichstag Fire in Berlin on 27th February, $1933 = 27-2-33 = 17 = 8$. The Life Number of Germany and Hitler. Within 7 hours Adolf Hitler withdrew all constitutional rights and liberties throughout Germany.

Adolf Hitler obtained dictatorial powers from the Reichstag on 23rd March, $1933 = 23-3-33 = 14 = 5$. His Key Number. The symbol 14 —The Two Urns—for holding the Ashes of Free-minded German people.

- 1934
JAN. Adolf Hitler signed a ten-year Peace Pact with Poland. 26th January, 1934=26-1-34=16—The Stricken Tower. This symbolism of the numbers casts its shadows before it—
- FEB. One million Nazi Officials took oath of 'absolute obedience' to Adolf Hitler on 25th February, 1934=25-2-34=16—The Stricken Tower. Symbol of their ultimate fate as the result of their 'obedience.'
- JUNE. The German 'Blood-purge.' Roehm, Schleicher and other Nazi leaders were shot by order of their personal friend, Adolf Hitler, on 30th June, 1934=30-6-34=16—The Stricken Tower.
- AUG. Adolf Hitler assumed powers of President and Chancellor united on 2nd August, 1934=3-8-34=17=8. The Life Number of Germany and Hitler.
- 1935
SEPT. Adolf Hitler made the 'swastika' Germany's National emblem on 15th September, 1935=15-9-35=23=5. Hitler's Key Number.
- 1936
MAR. Germany occupied the demilitarised Rhineland and denounced the Locarno Treaty on the 7th March, 1936=7-3-36=19=1. The German Nation's Key Number and also number of Will and Determination.
- This was the first of a series of challenges to the Allies and the Versailles Treaty by Adolf Hitler and the symbols denote lack of opposition on the part of the Allies and determination on the part of Hitler. It was the Challenge !
- 1938
MAR. Adolf Hitler assumed office of Supreme War Lord on the 4th February, 1938=4-2-38=17=8. The Life Number of Germany and himself. Nazi troops entered Austria 'to restore order' on 10th March, 1938=10-3-38=15—The Devil. Austria was annexed by Germany on 13th March, 1938=13-3-38=18—Twilight. 18=9—War, Extremes. This combination of figures denoted 13th day=The Reaping Skeleton. March, third month, Uranus, Revolution and 1938=21—Success. This date suggests the ultimate restoration of Austria after the Reaping Skeleton and Revolution have stalked the country.
- MAY. Nazi troops moved to the Czechoslovakian frontier on the 20th May, 1938=20-5-38=18=9—War, Extremes.
- SEPT. Mr. Neville Chamberlain made his first flight to Germany to interview Adolf Hitler at Berchtesgaden on 15th September, 1938=15-9-38=26=8. Germany's and Hitler's Life Number. Signifies its great importance to Germany as well as to Hitler.
- SEPT. Mr. Chamberlain made a second flight to Cologne, to interview Adolf Hitler at Godesberg on 22nd September, 1938=22-9-38=24=6—The Two Ways. Hitler has to make a choice— which way ?

Mr. Neville Chamberlain made his third flight, to Munich, on 29th September, $1938=29-9-38=31=4$ —Jupiter. This denotes the magnanimous attitude of Mr. Chamberlain's effort for Peace. At this Conference in Munich Adolf Hitler signed an agreement settling the Czechoslovak crisis in the presence of Chamberlain, Daladier and Mussolini on 30th September, $1938=30-9-38=23=5$. Hitler's Key Number. He had won the day. The figure of the day and month denotes that the Czech cause was lost—30th September= $30-9=12$ —Sacrifice.

Nazi troops entered Czechoslovak territory in October, $1938=1-10-38=13$ —The Reaping Skeleton.

Adolf Hitler made new laws against the Jews in Germany and heavy demands in fines on 12th November, $1938=12-11-38=16$ —The Stricken Tower. Adolf Hitler's speech to the Reichstag in which he forecast 'a long period of peace' on 30th January, $1939=30-1-39=16$ —The Stricken Tower.

A third world war in 1966? See Appendix, page 205.

N.B.—Dates and events quoted from *The First Six Months* and *The Second Six Months*, by 'Diarist' of the *Sunday Times*. Published by 'Cherry Tree' Co.

V. THE MIND (UNIVERSAL)

'Not seeking the things of sense keeps the mind in peace.'

LAOTZE—B.C. 604.

MIND IS THE UNIVERSAL UNITY OF CONSCIOUS LIFE AND ALL CONSCIOUS LIFE EXISTS IN THE UNIVERSAL MIND ALONE. WITHOUT CONSCIOUSNESS, FROM ITS LOWEST TO ITS HIGHEST FORM, LIFE IS ONLY CHEMICAL, BOUNDED BY CHEMICAL LAWS AND EXISTING ONLY IN THE WORLD OF MATTER—THE PLANE OF THREE DIMENSIONS. TWO FORMS OF LIFE EXIST, THEREFORE: CONSCIOUS LIFE AND CHEMICAL LIFE.¹ MIND IS THE UNIVERSAL MEDIUM OF THE CREATOR, THE DIVINE ESSENCE, INFINITE, ETERNAL; THE MANIFESTATION OF GOD OR SPIRIT IN ALL LIFE WITH CONSCIOUSNESS. MIND IS THE PRIMORDIAL AND SPIRITUAL FIRST CAUSE. FROM IT CREATION HAS ITS BEING; IT IS THE ALPHA OF ALL CONSCIOUS LIFE AND WITHOUT IT THE COSMOS WOULD BE NON-EXISTENT.

Deity, God, Spirit, Creator and all such terms denoting the Divine originator of the Universe—the Great Architect—are but words designed by man in his effort to define the unknowable infinite Omnipresence which is in every manifestation of Consciousness, from the lowest to the highest.

Mind in its original entirety is Spirit, and Spirit is Mind and Life combined. Consciousness—no matter at what degree of development in Evolution—does not exist outside Mind and Life. Life is the manifestation of Energy with Consciousness, and the Energy of Life is Spirit.

Conscious Life is impossible without Mind, and Life is impossible without Energy—the never-ceasing Energy in Life is Spirit. Therefore, Mind, Spirit and Life are one: Three in one and one in three, a Trinity, and this Trinity is eternal because Mind cannot exist apart from the Divine Creator. "The Father is in me," said Jesus.

The Divine Father exists wheresoever Conscious Life is evolving, and the Mind in the Universe, in whatever form or on whatever plane it may be, is no other than that of the Divine Creator. One Mind alone exists manifesting uncountable grades of Consciousness in an almost unlimited number of forms, planes and places in the Universe.

The many manifestations of Mind must not be confused with the Alpha of all things—Mind-as-a-Whole.

We must endeavour to realise that the beginning must emanate from Mind and that Mind is inseparable from Life and Spirit and, as Life with Consciousness is a part of God, this Trinity must exist in all manifestations of Life.

It is, therefore, true to say of God 'in Him we live and move and have our being,' for without God Mind is non-existent, and without Mind, Life and Spirit cannot manifest. God dwells within this Trinity of Mind, Life and Spirit.

It would appear from the study of the origin of species in the Animal Kingdom that one form or body, by evolving some additional factor, made the next advancing stage, repeating this process until the Ape and Man completed it. Many scientists have thought that these processes of

¹ See Glossary.

Evolution of forms and bodies have automatically created the particular Mind found manifesting through that particular form. According to them, Man is the result of a long series of processes evolving the multitude of physical parts now forming his body, his mind being a secondary factor establishing what it can intelligently.

This conception of human Life from the View-point of the five-sense mind with its logical observations and deductions is understandable, but the Truth has been obscured by the combining of Mind and Body in the argument.

We have already seen that Mind is the creator, not Matter. No Evolution of forms can take place automatically without the directive impulse of Mind. No form can have Life without Mind, and always these two—Mind and Life—being inseparable, exist before the material form or body ; therefore, the application of that dual law in the Material Kingdom is obvious.

Spiritual Law provides Mind and Life ; Chemical Law provides the Evolution of necessary forms or bodies as vehicles for the Mind. God Consciousness, the Divine Atom in the Mind of all Conscious living things, is Infinite ; it is a part of the Whole. Individual consciousness is finite, and our conception of the Infinite Mind is measured by our height of attainment in Conscious evolution.¹

Our bodies are related to this planet ; this planet is related to the Solar System of our Sun ; the Solar System is related to the Universe as a Whole. Therefore, the Universal Mind, the First Cause, the Creator has woven all things together into a pattern and each separate thread is an important contribution to the Whole.

The great purpose of individual life, no matter at what stage or in what temporary form it may be living, is to unfold and evolve those potential factors of the God Consciousness within the Centre of the Mind-as-a-Whole inherent in every individual.

This Universal Mind, manifesting within all Conscious Mind, forms the Continuum, the principle throughout Consciousness wheresoever it may be manifesting, so that the evolving Mind is perpetually progressing towards the Infinite. The outer body is built of the elements of the Planet on which it is manifesting, and expires according to the planetary laws of physics, leaving the Mind always attached to an inner form (Ethereic double) belonging to Etheric elements of a finer order ; so the Continuum of Form is forever maintained.

Briefly, then, from the birth of the Divine Atom, sent forth along the pathway of Life from the Mineral Kingdom and all others until the Human Kingdom is reached, the Mind-as-a-Whole is never actually unconscious and never without a form or body through which to manifest. This process of Evolution of forms, this great kingdom of Life from the Amceba to Mankind, shows the various progressive stages essential to the evolution of Consciousness.

Each form provides some advantage of special value to the Mind manifesting therein and, at the same time, evolves all that is necessary from form to form, so that ultimately it will be capable of producing the Instinctive Mind in Man. The Instinctive or Subconscious Mind is an evolved section of the Mind capable of carrying out the physical processes

¹ See Glossary.

that maintain Life. It is not actually a sub- or lower section of the Waking-Conscious Mind, but an entirely separate section.

A completely definite conception of the Mind and its Sections evolved thus far in Mankind is, I believe, beyond the capacity of the Waking five-sense Consciousness, but a very clear idea may be obtained by comparing the Mind-as-a-Whole with an orange. (See diagram opposite p. 21.)

Imagine the outside rind to represent the field of Consciousness and the separate sections inside as definite departments of the Mind. Now let us, for purposes of illustration, say there are seven sections in the orange and seven sectional departments in the Mind corresponding to them. Each section is a storehouse of Consciousness and at the beginning of the Evolutionary journey of Conscious Life these sections were empty because of the absence of experience producing Consciousness. Picture one section as a department necessary to store all the Conscious Development needed by the Instinctive or Subconscious Mind to operate at some future time the complex functions of Nature in the human body.

The Evolution of Consciousness in this section has taken unknown ages of individual Conscious Life of the one Universal Mind manifesting in innumerable bodies of various kinds. Each form through which the body has evolved has needed the Instinctive Mind to carry out the functions of Life whatever they may be, and each Life in these forms has added to the store of Consciousness in this Section of the Mind-as-a-Whole. Throughout the long journey of the Mind this section can only be said to have evolved when the Mind-as-a-Whole has manifested in a physical body of some kind on the earth. Let us call this Section Number 1.

Every physical form has its counterpart—The Etheric double. The Etheric double exists first in some form by which the Mind can make its contact on Earth. When the physical body perishes, the Etheric form is released and returns to the Fourth Dimension or Etheric world, which has a plane of Consciousness in harmony with the evolutionary development obtained and registered by the radio-active state of the Aura—a world as real to its own conditions as this three-dimensional physical world is to us now. Before it is possible for a particular Mind to manifest as a human individual, it is necessary for some part of that Mind to know how to function the physical body. That section of the Mind is NOT created as part of a human being, but is the result of centuries of Evolution—a gradual process of building up the Consciousness, in a section of the Mind-as-a-Whole commencing in the very lowest and simplest forms of Life on Earth.

In this manner Section 1 in our diagrammatical idea becomes a fully Conscious Section of the Mind for the necessary purpose of functioning the organs and Life forces in the physical body.

Now let us consider another Section—Number 2. Each time the Mind leaves the form or body it has been occupying, either in the Vegetable or Animal Kingdom, it passes into the Fourth Dimensional Plane of the Etheric world. Here it stays Conscious and active in the Etheric double of its most recent form, developing Consciousness of things belonging to that sphere of Life, and it can be easily understood that knowledge obtained in the Fourth Dimension may be related in some manner to that of the Third Dimension; but it needs a separate section for that particular conscious state, in order to avoid confusion, therefore that

knowledge of things Consciousness has reached in the Fourth Dimension occupies our Section Number 2.

So now we have Section Number 1—the seat of Consciousness of the Instinctive Mind, and Section Number 2—the seat of Consciousness of non-physical Life in the Etheric world.

It must be understood that the Mind-as-a-Whole is always a Unit and wherever Conscious Life is functioning, be it physical or Etheric, the various sections are ever within it. Thus in the human state Section Number 1 is consciously active, working night and day, while Section Number 2 may be inactive during the day but active during the sleep period at night.

When the Mind in the Etheric Double travels to the Fourth Dimension by the death of its physical body, it remains in this environment until the laws governing its Evolution send it back into another form on the physical plane. Thus we see how two sections of the Mind are being developed by Consciousness on two separate and distinct planes of Life.

Let us now consider a Mind with a fully developed Section 1, the Instinctive Mind—and Section 2, the Etheric Mind—evolved according to the number of times death to its earthly bodies has caused it to return to the Etheric Plane. This Mind now enters for the *first* time into the human kingdom. Chemical laws produce the infant body, and Mind, Life and Spirit energize it.

Our Number 3 Section is now brought into activity for the first time and from birth the Waking-Conscious Mind begins its development.

Consciousness of things in human life begins to be recorded, and in conjunction with effort, training, environment and many other factors the amount of Consciousness is determined during this first span of human life.

It will be explained in later chapters how this process of mental Evolution necessitates returning to earthly human life, but it may be realized already that in such a scheme of Evolution the Waking-Conscious Mind could not be fully developed in the life of a human being living three score years and ten, deducting the time spent in sleep.

The Mind-as-a-Whole has come through the Ape bodies in its last journey in the Animal Kingdom and, of necessity, can only occupy the form of a primitive man, aboriginal peasant—some form with an environment not requiring a high degree of Consciousness.

At his first death as a human being he returns, as before, to the allotted Etheric Plane in an environment corresponding to his present state of Consciousness and Evolution. Here on the Etheric Plane he can live and continue the development of Section 2 of the Mind once more until again the laws of Evolution arrange for his return to Earth for the second time and so forth.

According to our illustration, we now have three sections of the Mind occupied. Number 1, a fully evolved and developed Consciousness necessary to control the Life forces and functions of a human body, without effort and without knowledge to the Waking Consciousness of the individual; in other words, the Instinctive Mind.

Think for a moment of the years of study of the Chemical body given by eminent professors of medical science and how relatively little is

definitely known by them of Nature's processes as carried out in each one of our bodies by the Instinctive Mind. We cannot imagine the Instinctive Mind having to pause to think how to perform the working of our digestion, our muscles, the ceaseless beating of the heart or breathing process of the lungs.

Section Number 2, recording Life, Thought and Action in the non-physical worlds of the Etheric—in other words, the Etheric Mind.

Section Number 3, the Waking-Conscious Mind.

These three, so far as Mankind in the physical world is concerned, are the main sections of the Mind relative to Evolution.

The Mind will continue to evolve until it has reached spiritual perfection, so we can assume that the other sections are necessarily empty at present.

With regard to Section Number 3, the record and Consciousness of a Life in the human body—let us say the first Life as a human being—is sealed in a complete section, as is that of the second Life in the physical body, in another section. These are linked together, making the original section Number 3 consist of a group of sections related to Waking Consciousness. The result to the Mind is similar to that of education in the life of a child. The result of living and learning, first in the kindergarten, then in forms 1, 2, 3, 4, 5 and 6; producing, *if successful*, an educated individual—not a person who remembers every lesson of every form.

Thus although the record of each Life on Earth is in the Mind, it is not present in the Consciousness of the new developing section.

In physical Life the brain acts as motor and mechanism for the activity of the Waking Conscious Mind. All thought and action is dependent on it, but it can also respond, under special conditions, to Section Number 2—the Etheric Mind—which manifests to the Waking Conscious Mind in telepathy and clairvoyance. Section Number 1—the Instinctive Mind—can also be reached and made to act through and on the brain, as demonstrated by hypnosis. It is as if these sections of the Mind traverse the brain, occupying it temporarily only. While the Waking Conscious section is over the brain we are awake: when it moves off we are asleep and unconscious, but only in that section. We can be very conscious by using Section 2, in Astral Projection and conscious of that fact when we awake, by training Section Number 2, to pass on some fragments of experience to Section Number 3—the Waking Consciousness, which must be considered not only related to the waking state but to non-physical states as well. Consciousness would thus seem to be continuous; when Consciousness ceases on one Plane it operates immediately on another, making a corresponding Continuum—the Continuum of Life.

It has been discovered that certain 'subjects' under hypnosis can gain access to a closed Section of the Waking-Conscious Mind of a previous life, and relate important facts therefrom.

The writer has had personal experience of this and the details make fascinating reading, but as the evidence, such as would certainly be required by orthodox critics, is of a controversial nature, this is not the place to introduce it. There is no doubt, however, that this closed Section of the Waking-Conscious Mind exists, and that each Section is capable of being revealed by hypnosis and by other methods. From every individual it should be possible to obtain many details outlining previous

incarnations experienced by the present indwelling Mind-as-a-Whole. It is not necessary for each one to be hypnotized in order to obtain such information ; a specially trained 'subject' can receive these facts on behalf of anyone who may desire to possess them.

Very little research work has ever been accomplished concerning this important branch of evidence of Conscious Evolution ; here, then, is a new field for investigation, rich in innumerable possibilities and capable of veridical evidence.

Many people claim to have complete consciousness of a previous life on Earth, and several writers have actually compiled a list of their various incarnations they purport to remember in their journey of Evolution as human beings. It is possible they may be correct, but for the average person it is natural and normal for these Sections to be closed. Therefore we may assume it to be abnormal for the majority to have access to their 'Sealed Sections' of the Mind, through the usual channel of the Waking-Conscious Mind section.

In the writer's experience, it is advisable for anyone desiring to know the facts from a closed Section of the Waking-Conscious Mind to obtain them through a third person, i.e. a reliably trained hypnotic 'subject.'

VI. THE INSTINCTIVE MIND SECTION

'I study this world, and others come within my knowledge. How else should I come to know the laws which govern all things save thus, that I observe them in myself.'

LAOTZE—604 B.C.

THE WONDERFUL INTELLIGENCE WHICH GOVERNS THE WHOLE PROCESS OF life in the Physical Body, the essential Consciousness which arrives with the birth of every human being, is comprised in the term Instinctive Mind Section, of the Mind-as-a-Whole. In the Evolution of man this is the first section in the Mind-as-a-Whole to be evolved on the Physical Plane, throughout the journeys of life in its many Forms from the Mineral to the Animal Kingdom. This is an important point to remember, as later we shall see how easily errors of thought arise through the assumption that the Instinctive Mind Section is capable of functioning in a manner similar to that of the Waking-Conscious Mind Section.

The study of suggestion and hypnosis by scientists has led to the discovery of 'Duality of Mind' and many well-known authorities on the inter-relationship of mind and body have defined this duality as the conscious or objective part which is in immediate relationship with our environment and represents mental life as is commonly known to everybody, and the 'subconscious' or subjective part which is not manifest to us in the ordinary course of events. In this commonly accepted idea of the Human Mind being composed only of a five-sense Waking-Consciousness, with one part under the control of the Will, when we are awake, and another part subconscious (which suggests only partly conscious) yet is accredited with an enormous amount of ability, when we are awake and when we are asleep—many erroneous conceptions have been created, and so long as this mistaken idea is maintained, modern Psychology will find it difficult to arrive at the true explanation of many Mental phenomena. Without the knowledge of the Mind-as-a-Whole and its Sections, psychologists have had to explain the working of the Instinctive Mind Section by calling all the activities of the section which take place without the Waking-Conscious Section directing or controlling them—Subconscious or below the threshold of Consciousness—terms which suggest that a mechanical process, rather than a high Intelligence, exists to accomplish many vital operations unknown and impossible to be acquired by what is assumed to be the greatly superior Waking-Mind of the Five-senses.

Evolution—the process of unfolding—and here we refer to the Evolution of Conscious Life, not Chemical Life—the unfolding of Consciousness within the Mind-as-a-Whole, through the process of Living—becoming conscious of things through *experience*, denotes that Knowledge must dwell within the Mind-as-a-Whole, and that this process enables Consciousness to be developed. Keeping the fact of Evolution always in mind, it will be realized that before the complex organism of the Human Body can be functioned and constantly repaired, some particular section of the Mind-as-a-Whole will need to acquire this intricate knowledge and experience, in a natural and perfectly reliable manner ; and so this Section

of the Mind-as-a-Whole, which we have named the Instinctive, commences its development in the simplest Forms of Conscious Life, passing from one to another, from the simple to the complex, stage by stage until it has acquired and demonstrated its ability successfully, by maintaining life for a span, in the Animal Kingdom, in forms approximating to that of Mankind.

This being the case, when birth takes place into the Human family this Instinctive Mind Section is intellectually conscious and active, co-operating with Chemical Laws controlling certain factors connected with Physical existence. Instinct has been misunderstood in consequence of the ignorance of the Evolution of the Mind. True, instinct is a natural impulse to do what is necessary for existence, self-preservation and the like, independent of instruction *during the present life*. To say Instinct is an unreasoned prompting strictly means unreasoned by the present Waking-Mind Section. Instinct in many connexions shows a rapid and remarkable degree of reasoning and intelligence, brought into action on the brain centres creating sufficient stimuli to cause instantaneous physical action. All this knowledge and activity is the result of Experience acquired in previous lives. The interaction of Instinct with Experience definitely shows one example of the reciprocal nature of the various Sections of the Mind. As a separate section the Instinctive Mind can act intelligently, quite apart from the Waking-Conscious Mind, and many things are accomplished by that Section of the Mind-as-a-Whole, of which the Waking-Conscious Mind may never know or even suspect; but because one Section may not be registering it does not imply that the particular Section taking action does so unconsciously!

Independent action and great initiative are often exerted by the Instinctive Mind Section, particularly in connexion with its most important responsibility, that of maintaining life in the Physical body until the appointed hour of departure, called Death. When it is considered how much routine work this Mind Section has to perform to maintain life and bodily functions—even to-day far beyond the intellectual ability of clever men accurately to discover with their Waking-Conscious Mind Section—it will give some clue to the importance of this invaluable Section of the Mind-as-a-Whole.

Scientists have argued that possibly the lower types of animals, such as earthworms, have their Consciousness restricted almost entirely to the processes of physiological life, and that types higher in the zoological scale have an increasingly complicated relation to their environment, so that a special mental mechanism is developed to deal with it. This is just the opposite of the Truth; it is the beginning of Mental development—the Evolution of the Waking-Conscious Mind Section—that needs such an elementary form or body, in which to acquire Experience. In this we have the beginning of Conscious life as we know it—that is, Consciousness in relation to Earthly environment.

Scientific men consider that in ourselves the control of Vital processes is entirely relegated to what they call 'lower brain centres' which work subconsciously, so that in health we are oblivious of such processes as digestion, respiration and circulation. But why call them 'lower' when centuries of scientific and intellectual effort—when the greatest intelligences of the world—have failed to discover how this hidden Mind section

accomplishes its marvellous work ? Is it not obviously a superior Mind section, seeing that its intelligence completely surpasses the realm of things knowable to the Waking-Conscious Mind Section of the world's most eminent men ?

The superiority of this Instinctive Mind Section is again seen in what we call habit. We know that many routine acts of daily life are automatically carried out without our Waking Consciousness being aware of them ; such acts as walking, eating and dressing are largely supervised by this section of the Mind. The enormous amount of work which is, in some professions, relegated to the Instinctive Mind Section is indeed marvellous. We have examples of this in the performances of actors and actresses and of musicians who play from memory ; in the results achieved by skilled workers in numerous trades and occupations where dexterity of hand and eye or varied feats of memory are daily accomplished. We claim that the Instinctive Mind Section is not a subconscious part of the Waking-Conscious, or five-sense normal Mind ; such an idea has been doubtless deduced from the interaction which takes place between the two mind Sections. Our claim is based on the important fact that the methods of the vital processes of life, as intelligently performed by the Instinctive Mind Section, are not known to the Waking-Conscious Mind Section.

Scientific medical authorities, ever searching for knowledge concerning life and health in the human body, completely fail to discover facts which, to the Instinctive Mind, must be quite simple. It is known that there is iron in the blood, that there are acids and alkalis to digest the food. Most of the phenomena of the Instinctive Mind, in its great work of maintaining life in the Physical Body, are recognized ; in a word, what is done is known but *how* it is done is beyond comprehension. Now if the Instinctive Mind Section were but a lower part of the Waking-Conscious Mind, which, as we have just seen, is capable of directing the vital processes of life, it would seem reasonable that this lower part could be induced to bring up into the consciousness the wonderful facts of its continuous task in life. It is more correct to think of the Instinctive Mind Section as a separate part in our evolved creation, in the same manner as we think of the right hand and the left hand. Though they are parts of the whole body, they may be synchronized or they may be used separately, and it is just so with the Instinctive Mind Section of the Mind-as-a-Whole.

At birth the Instinctive Mind Section is perfect and complete ; the full details of the intricate working of the organs of the body are already known to it. To sustain life under normal conditions, to extract the necessities of life from the food we eat and the liquids we drink becomes its daily work, whether we are conscious by day or unconscious by night. Of a certainty, in our first years of life the consciousness in ourselves is small enough, for between the triunity of feeding, sleeping and crying we have little time in which to develop intelligence.

So, then, at birth we arrive a unit but in triple parts, manifesting:

One : The Physical Body maintained by

Two : The Etheric Body and

Three : The Instinctive Mind Section of the Mind-as-a-Whole.

This Instinctive Mind Section has a far greater sphere of action than that of maintaining life through physiological activities. It is our

'Mercury,' the winged messenger of a higher realm than the Earth ; a messenger who can make contact, not only with the brain and Waking-Conscious Mind Section belonging to physical life, but also contact the Etheric Mind Section belonging to the realms beyond and above the physical. In addition it can act independently. As we progress in our study of this subject it will be more clearly realized what a great power is wielded by this Instinctive Mind Section. Experiments in Hypnosis, either self or otherwise induced, prove the independent Consciousness and ability of this section. When the Waking-Conscious Mind Section is 'asleep' under hypnosis, in a good 'subject' the Instinctive Mind can demonstrate physical ability far beyond anything possible by the same person when controlling the physical body with the Waking-Conscious Mind Section. This will be fully described in the chapter on Hypnosis.

Each manifestation of life provides this section of the Mind with knowledge of organic function and repair processes. Evolution is the gradual process of creation of Consciousness in the Mind-as-a-Whole ; complete and perfect Consciousness is the Mind of God, the Origin of All Mind and Life. Evolution in Physical life, as already stated, provides—firstly, the Mind and Consciousness, secondly, Chemical Life, to evolve the bodies necessary for the growth of the Instinctive Section of the Mind to develop through and into ever greater Consciousness.

The Mind of God is Omnipotent, Omniscient and Omnipresent ; through our Instinctive Mind we obtain the truest realization of the Divine Mind in us, the God-conscious centre of each Mind-as-a-Whole.

All life is of God, and without this wonderful attribute by which God, not man, maintains life in the human body, chaos would be supreme. For even with this attribute we have not yet overpowered the ills of the flesh ; what dire afflictions, therefore, would be ours if we were left without the all-embracing provision of the Instinctive Mind !

Think of the reconstruction of a few cells of flesh accidentally removed by a scratch. A surgeon may sever the flesh by making an incision, but all his skill fails to rejoin it. Only the Instinctive Mind knows how, and can, by knowing, do it. Whether we are awake or asleep, cultured of mind or ignorant, the Instinctive Mind Section, never sleeping, never tiring, works steadfastly, striving to preserve life within us every moment of time, the full sixty seconds of each minute, the sixty minutes of each hour, the twenty-four hours of each day, and the three hundred and sixty-five days of each year of life. By constant work, constant watchfulness, it is ever alert to arrest or to conquer the ills of the flesh. To these items of its work already mentioned may be added hundreds of others—fascinating facts of detailed functions, manifestations and unbelievable chemical processes.

Let us note, in passing, another phase of the Instinctive Mind's work, under the heading of automatic actions. For instance, when a particle of dust blows towards the eye, often, without conscious thought, the eyelid closes before the dust reaches it ; one could cite a great number of similar incidents. Habit, already referred to, is another variant of the work of this versatile mind section, seen in such actions as walking and talking, dressing, writing, memorizing and so forth. For example, when we take a step we raise the foot and, except in unusual places, we unconsciously raise it only a fraction over the required height of the step. During the day we

carry out a vast number of actions dictated by the Instinctive Mind, which thus relieves the strain upon the Waking-Conscious Mind. If we had to think of each action, each movement, the forming of every letter in writing, or of each word in speaking, we should be mentally fatigued with a few hours of activity.

The Instinctive Mind Section, therefore, supports and helps the Waking-Conscious Mind. When the latter decides on a particular action, the former carries out numerous necessary details connected with it, and often the Instinctive Mind anticipates the conscious thought, preparing the way, as it were, for the freedom of action which is necessary to carry out the thought.

Intuition is another branch of activity of this powerful mind section. Intuitive knowledge is always true and may concern affairs entirely unknown to the Waking-Conscious Mind. Facts are received by the Instinctive Mind Section from the Etheric Mind Section and conveyed to the Waking-Conscious Mind, we then become conscious of them, for it must be remembered that on the physical plane we have only the Waking-Conscious Mind through which to cognize things. The Instinctive Mind Section is not, like the Waking-Conscious Mind Section, limited to the physical sphere of consciousness, but belongs to the finer and higher realm of the Etheric. That it also functions in everything on the physical plane may be illustrated by the familiar image of a glass of water, which looks clear and pure to normal sight (the Waking-Conscious Mind) and teeming with infinitesimal life through the finer vision of the microscope (Instinctive Mind).

It may now be realized that with this universal Section of the Mind standardized within humanity—for the Instinctive Mind Section is no respecter of persons—high or low, rich or poor, live on equal terms with God's provision for life and evolution—the mystery side of many phenomena, such as telepathy, clairvoyance and the strange things so inadequately dismissed by the words 'coincidence,' 'imagination,' 'illusion,' may be intelligently comprehended. All things are governed by law, and in physical life we have the interpenetration of the higher mental laws and manifestations of the Etheric, so that on a purely sensory and materialistic basis the endeavour to understand and to scientifically determine the phenomena of life and its actions cannot possibly succeed; part is obviously physical and part is obviously non-physical. The physical can be placed and understood by physical law, but the non-physical cannot be forced accurately into departments of physical law, or intelligently dismissed because a place in physical law cannot be found; and until the Instinctive Mind Section is more fully understood in general and its interpenetration and sphere of action duly considered side by side with physical law, little advance will be made in psychology—the psychology of the normal and the so-called supernormal.

We may thus summarize this chapter on the Instinctive Mind Section by stating that it is a section of the Mind-as-a-Whole completely evolved through conscious life in its many forms and phases on Earth, *before* attaining complete and perfect consciousness of how to function and maintain for a period the intricate and complex processes necessary for Human Life in the Physical body.

VII. THE ETHERIC MIND SECTION

'Before Heaven and Earth existed there was in Nature a primordial substance.
It was serene, it was fathomless.
It was self-existent, it was homogeneous.
It was omnipresent, nor suffered any limitation.
It is to be regarded as the universal mother.
I do not know its name, but I call it Tao.'

LAOTZE—604 B.C.

IN THE PRECEDING CHAPTER WE HAVE SEEN THAT THE INSTINCTIVE MIND Section has evolved knowledge for the purpose of maintaining Life in the Physical Body and it has accomplished this Evolution by numerous contacts with Life on Earth.

Similarly the Etheric Mind is a section evolved not on the Earth but away from it in the greater world of Ether. There is no state in which the Mind-as-a-Whole can ever be said to be completely Unconscious. Thinking of our present state of Life, we are aware of the Waking-Conscious Mind and that this Consciousness can be removed by normal sleep; but this is only a small section of the Mind-as-a-Whole, and we know without possible contradiction that the Instinctive Mind Section is continually at work to maintain Life, whether we wake or sleep.

In hypnosis we are aware that a 'subject' can be made to 'sleep' so that all the normal Waking-Conscious Mind is entirely suspended, yet through other sections of the Mind the 'subject' can be made to demonstrate mental ability and physical actions far beyond his normal waking life capacity, and that he can return to the Waking-Conscious state and remain perfectly ignorant of thoughts and actions demonstrated whilst in the hypnotic sleep. It is erroneous to believe that any such thought and action can take place unconsciously except to a particular section or sections of the Mind-as-a-Whole. In Physical Life it is normal for the Waking-Conscious Mind Section to cease activity and to sleep during the intervals between the Waking-Conscious activities—but are we unconscious during sleep? Dreams indicate that we are not. The sections of the Mind which are awake during sleep are the Instinctive Mind, active in maintaining the Life and functions of the Body, and the Etheric Mind, ready to register thought and activity in any manifestation of Etheric Life.

Dreams are often produced by the Etheric Mind making contact with the Waking-Conscious Mind; when this is conveyed accurately to the brain the dream may be sensible, prophetic, clear and as real as anything that is registered in the normal waking state. This Etheric Mind is the registering section normal to the Etheric Body, as is the Waking-Conscious Mind Section to the Physical Body; this will be understood more clearly in the chapter on Etheric Projection.

A mass of evidence exists to-day of conscious activities outside and far beyond the capacity of the Waking-Consciousness in the physical state. Some of this evidence we shall examine later and there will be much that demonstrates the existence and manifestation of the Etheric Mind Section.

It should now be clear that we have a Physical Body and a Waking-Conscious Mind Section that functions through a physical brain, registering Consciousness of the physical world: that we have a counterpart—the Etheric Body—necessary to the Life of the Physical Body and that this Body has the Etheric Mind Section for the registration of Consciousness in the non-physical world of Ether.

The Waking Mind records in the memory Life on the physical plane. The Etheric Mind records in the memory Life on the non-physical plane of the Ether. Thus an individual can exist consciously on either plane. He may possess a Physical Body and function the Waking Mind Section on that plane by day, and at night in sleep leave that plane and live consciously on the Etheric plane. He can, by training, link these Mind sections together and thus be conscious in the waking state of life and action on both planes.

The Etheric Body and the Etheric-Conscious Mind Section thus provide for Life and Consciousness of every human individual when physical conditions no longer permit the physical body to function. So continuity is preserved and individuality maintained, and it will be readily understood that such provision for continuity permits of conscious training during physical lifetime in the sleep state, so that the individual is not projected totally unprepared into Life and activities on the Etheric plane, after the death of the Physical Body. The individual may not have registered these facts in the Consciousness of the Waking Mind Section, but the explanation is simple. He has not evolved the means by which contact could be made, or he has failed to register Consciously his experiences in the Etheric Realm, because of lack of knowledge and of interest.

VIII. THE WAKING-CONSCIOUS MIND SECTION

'Wealth and glory bring care along with pride.'

LAOTZE—604 B.C.

THE WAKING-CONSCIOUS MIND IS THAT SECTION OF THE MIND DESIGNED TO register Consciousness on the physical plane through the mechanism of the brain and the nervous system, and the five senses are the channels through which Consciousness is exhibited. Unlike the two sections of the Mind we have studied in the preceding chapters, which at the birth of the individual are fully equipped for their particular requirements, the Waking-Conscious Section starts at zero in primitive man.

Now, it must be understood that earthly life provides the great opportunities for experience essential to the Evolution of the individual consciousness, and no individual can possibly evolve completely the first time he enters the human family. As stated in an earlier chapter, a life of seventy years provides, after deducting the period for sleep and infancy, only approximately thirty years of Waking-Conscious Life—daily conscious physical life. The high degree of spiritual¹ development essential before the Mind can attain the state of Consciousness where only harmony exists, needs much experience in mental control and thought creation, so much experience that many lifetimes on the earth become an absolute necessity in the scheme of Evolution of Consciousness.

We must constantly remember that the Mind is a Whole unit, although it has its separate parts, and that all its separate parts are designed to produce, stage by stage, a level of Consciousness at any specified period in its Evolution. Thus it is conceivable that primitive man born into the human family for the first time requires an environment not greatly removed from that in which his mind had manifested when in the lower animal family of the Ape. In this, his first experience as a human being, his Waking-Conscious Mind Section is extremely elementary, in recording life and its experiences, but it does not mean that his Waking Mind is a blank. At this stage in his Evolution the influence of the Mind-as-a-Whole is of a general character, perhaps best summed up in a nutshell by the familiar word 'Instinct.' This 'Instinct' and its influence on his Waking-Conscious Mind and his Waking-Conscious Mind on his actions indicate the stage his Evolution has reached. In other words, his journey through the animal kingdom has evolved certain mental characteristics, and according to his advancement shows our primitive man to be different from other primitive men around him.

Primitive men are, therefore, not created with a standardized mentality, but possess individuality due to the Evolution of the Mind within them.

The creation of man as theoretically taught in Western countries is thus erroneous. Man evolves—God, the Great Architect, designed it so; with Life and Mind God is ever present in us, and we—too often unconscious of the fact—are evolving that Consciousness which at some distant day will bring us individually into His presence.

¹ See Glossary.

Let us continue with our primitive man. He lives his days on the Earth acquiring knowledge and experience, and according to natural law his body dies, and his Mind-as-a-Whole (together with the Etheric Body) enters into the Etheric world at the corresponding state of his Evolution. During his life the first section of the Waking-Conscious Mind is created and it is closed by Death. Now, while on the Earth he may have shown a greater degree of affection for his woman and more devotion to his offspring, perhaps, too, some greater degree of personal service and self-sacrifice than previously, in his life as an Ape. These and other attributes gradually lead to the Evolution of Spirituality, and his progress will be automatically registered by evolving thought and action. Our primitive man is now in the Etheric world, living and experiencing Life as a human being. He inhabits his Etheric Body, which to his present surroundings is in much the same relation as the physical body was to those on the Earth. His Mind is the same Mind that has in this connexion travelled through Time with him from Form to Form. In this Mind of his he still has the Instinctive Mind Section (necessary for his present state of life) and the first section of the Earth's Waking-Conscious Mind. Memory—that great section of the Mind wherein all happenings of importance are recorded, whether of the Earth or of the Ether—is ever with him from which to recall experiences of his earthly life, should he so desire.

Evolutionary law decrees his return to life again on the earth, but before this can take place he passes through another form of transition; he becomes unconscious of life on the Etheric plane, and the Etheric Body disintegrates. He is now sufficiently evolved from the primitive state to occupy a more advanced position in the Society of Man: he returns with mind and experience into a second earthly body—that of an infant. This infant, in common with all others, has his physical body produced by chemical law operated by the parents on the physical plane.

Sixteen to eighteen weeks after conception the brain is normally developed in the foetus, and the Mind-as-a-Whole becomes attached. Now commences the Life—Body and Mind—of the coming individual. Up to this time, before the brain is developed, the foetus is merely a manifestation of chemical action. At this stage should anything prevent the brain from being normal, development of the Mind is impossible. Some central specialized portion of his Etheric form, corresponding to the physical brain, and to which the Mind-as-a-Whole is always attached, forms the Etheric connexion with the newly developed physical brain in the foetus. This attachment is in the form of a 'Cap'¹ covering the whole brain and at the base a 'Cord' which is connected with the Etheric Body, and so long as life remains in the physical body this 'Cap' and 'Cord' remain also. The Etheric Body attached to this 'Cord' can leave the physical body and travel, the 'Cord' being capable of infinite extension. With the severance of this 'Cord' from the brain, death to the Physical Body ensues immediately.

Returning now to this infant at birth, we find he has the Instinctive Mind Section, the Etheric Mind Section, and another section ready for the Waking-Conscious Mind, to record another series of experiences in the Physical life ahead. This time the 'Instinct' influencing the child and man will be greater than previously, when Life had only the development

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gained from existence in the Animal kingdom. His Consciousness will function at a slightly higher level and his abilities will be slightly greater ; thus individuality is noticeable even in infancy.

The Physical Body is a manifestation of chemical law, constant and equal in all, generally speaking, but the Mind animating the body varies with every human being according to his stage in Evolution and causes individuality so definite and distinct that no two entities in all the millions born are ever mentally identical.

On the completion of Life on Earth our primitive man will now have two distinct and separate sections belonging to and recording the Waking-Conscious Life. After the necessary sojourn in the Etheric world he will return again and continue this procedure until he has reached a particular stage of Evolution in Consciousness.

He now no longer needs the training and experience provided by Life on Earth. From this time onwards he can enjoy Life in the worlds of a higher order, always evolving towards Harmony and Perfection. Now, each life on Earth, whether long or short, is recorded and sealed in a new section of the Waking-Conscious Mind and these sections influence each new section as the Waking-Consciousness evolves. The state of Mind commonly called the 'conscience speaking' is thus created. It is the voice of experience echoing from the past. The influence of these sections of the Mind often produces a feeling of vague memories of things and places, likes and dislikes ; vague fears and fancies and definite aversions quite beyond our reason to account for logically.

There are many explanations for these vague memories and various 'feelings,' and the activities of the Etheric Mind and Body undoubtedly account for much in this connexion. Why have we no definite memory common to all of these past records of Waking-Conscious Life, if such Sections containing a perfect record of important events exist in the Mind-as-a-Whole ?

To answer this question we must consider the scheme of Evolution, and try to escape from the illusion that our present limited state is anything like complete, that the working of the present Waking-Conscious Mind embraces the whole mental field or that it is a superior state of mental ability.

Hypnosis can demonstrate at any time the fact that states far transcending the normal exist in the majority of people. It must be remembered that Evolution of Consciousness is a system not controlled by Time and Space. The period of life in the Etheric realms being free from the limitations and hindrances existing on the Earth, it is unhampered by the time factor, so that a very considerable period may elapse (as time is counted on Earth) between one life and another. This being so and also the fact that rebirth does not necessarily take place among the same race of people or in the same country ; human life may begin among the aborigines, and this would seem a reasonable start for our primitive man. His next visit to Earth may be among the Maoris of New Zealand and from here to the Chinese peasant or an Arab, and onwards from the simple natural-mindedness of such people to the conditions of those who suffer from the 'advantages' of modern civilization.

Now, consider this suggestion and imagine some few hundred years between one life on Earth and the next. How bewildering, how confusing,

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would be a Mind fully conscious of all these various individuals and their experiences and former lives. The Waking-Conscious Mind Section would need to be something far more efficient than we usually find it to be if it were capable of recalling to memory detailed facts of former existences. On investigation it will be found that even those who possess extraordinarily good memories to-day have to admit that only relatively few things they are conscious of at any time can be recalled with exactitude to memory. The Divine scheme is to evolve Consciousness in the Mind-as-a-Whole so that Harmony and Perfection dominate everything. The Mind having reached a certain level of Consciousness functions through the Waking-Conscious Mind much as the individual travels a prepared pathway on this Earth of pain and pleasure. Experience in life provides exercise for the Mind, and according to how successfully or otherwise we use our faculties or solve the problems of Life—how we think and act—depends advancement in our Evolution. All experience is helping and leading to a greater degree of Consciousness; as thought and action through the Waking-Conscious Mind progress toward the spiritual attributes of 'good,' so radiance of the Aura increases and a higher degree of Consciousness is reached, permitting comprehension unknown to the lower stages of the Mind, yet equally impossible of attainment by intellectual effort only.

We have seen that the Waking-Conscious Mind is a Section which operates through the physical brain in a normal individual, and produces Consciousness and all the attributes of five-sense manifestation. It is fundamentally the Mind of the senses; through this Mind we cognize everyday Life, and by development build up our intellectual qualifications. We are free to a very great extent to develop this Waking-Conscious Mind Section just how and when we like and, moreover, with just what instruments we like. We may devote our minds to religion, to philosophy, to science, to the study of the stars, or to the ocean's bed; to living men of our day or to the seemingly greater ones of the past. The number of subjects to which we may give time and study are too numerous to relate, but each subject calls for personal endeavour. Our knowledge is, generally speaking, based on the result of our own actions or of the actions of others, on ideas, or association of ideas, made evident to us through one or more of our physical senses. This Waking-Conscious Mind Section is, in reality, a collection of fact and fiction culled by experience in life and living; it is extremely limited in every direction and our consciousness of things is based on relativity. For instance, the normal vision can give to the mind details of an object more or less according to its situation and distance, but only within definite limits. Outside those limits the eye can reveal nothing, yet there are, we know, countless objects beyond our vision. If we stand on a footbridge across a railway track and look down a mile or two of straight railway lines our eyes will tell us a great untruth—namely, that the lines gradually converge, getting closer and closer together until they meet. We watch a train coming towards us over these lines. Our eyes again tell us that the engine is less than half the normal size and is magically getting larger as it approaches us. We look at a glass of water, transparent and crystal pure, and we forget, even if we are aware of the fact, that the water is one seething mass of living organisms which the normal eye cannot see. To the whole realm of the minute the physical eyes

are blind and only by the aid of the microscope can we discover the wonderful world which lies within the coarser one visible to the human eye. The Waking-Conscious Mind Section is so used to accepting the evidence of the senses that, unless the individual is mentally equipped with the facts of modern scientific discovery, the evidence of the senses blocks the way to truth, and to the knowledge of the higher and lower realms of the Creator. To all readers a just appreciation of the limits and possible illusions of the five-sense mind is a valuable safeguard, with the remembrance that reality, the perpetual truth, is ever trying to enter our consciousness through the limited channels of the five senses and awaken in us a knowledge of sublime and spiritual laws.

All that is objective appears real, and at first our minds seem unable to believe in anything that is not objective, or easily rendered so. The only impressions made on our bodies by external objects are the images impressed on the retina of the eye. These images are formed by the separate knockings of numerous electro-magnetic rills which, reflected from all parts of an object, fall on the eye at different angles, giving, as the result, the particular shape. With the different number of knocks or frequencies, details of the colour of the objects are given to the eye to transmit to the mind. These same rills or vibrations constantly beat on us, even on our closed eyelids, but we only see the object when they produce an image on the retina by entering the eye. They come in, not by any volition on our part, but by the single action of lifting the shutters. Time plays an important part in the limitations of the physical senses. We look at the sun and think we see it as it is at that moment. We are mistaken; the vibrations of light, travelling from the sun 93,000,000 odd miles away, at the rate of 186,400 miles per second, take eight minutes to reach the eye. So, in reality, we see the sun as it was eight minutes ago, and, if it ceased to emit light, we should still see it for eight minutes after. In the same way we see the moon as it was one and a quarter minutes ago and entirely without the consciousness that the particular vibration has been transmitted over 240,000 miles. On a starry night we may look into the heavens and see some of the nearest fixed stars. So far away in space are these that we see them as they were many years ago. They may have already ceased to be, yet their rays will still travel on their earthward-bound journeys until the years have elapsed from the moment of their extinction. The sense of sight cannot tell the hardness, coldness, weight or sound of things; often illusions are produced by the association of experiences through other senses.

Experiments with men born blind who have received their sight in later life show that the sense of sight, newly exercised, produces the illusion that the newly seen object is touching the eye, and that things that these men were easily able to recognize by their sense of touch, such as a knife, a plate or a cup and saucer, could not at all be recognized by their new sense of sight. Our sense of touch suffers equally from similar limitations. We call things solid, our sense of touch being incapable of telling us of the rapidity of movement and enormous speed of the electrons in the atoms and of the atoms in the molecules which are encircling one another without ever touching. If we could feel these movements we should have no sensation of a solid. The sense of hearing is even more limited than that of sight or touch. We can hear separate sounds only up to fifteen vibrations

to a second ; when the vibrations are more than fifteen to a second they give us the sensation of a continuous or, as we call it, musical sound.

There has been no greater stumbling-block to human progress than the false idea that 'seeing is believing,' and the erroneous conception of the importance of five-sense evidence. This wonderful power we possess of collecting and storing thoughts and ideas, fact and fiction, and of making the 'mind that is the standard of the man,' is but a small section of a unity ever evolving to fuller Consciousness.

Free-will in the scheme of evolution allows mankind the choice of collecting with his Waking-Conscious Mind Section either fact or fiction according to his individual development. Damage to the physical brain effectively prevents this Mind from manifesting normally, but does not damage the Mind, any more than a damaged wire injures the electrical current that passes through it. The current cannot pass the damaged portion and the lamp will not light nor the bell ring nor the telephone work. But this Mind Section survives death of the brain and Physical Body and, as we well know, has no responsibility concerning the complexity of life's working arrangements in the Physical Body. We can live in a fully conscious state by day or in a completely unconscious one by night and still live ; our hearts will beat and our lungs will work, the better for our unawareness. We know much of what is manifested so marvellously of nature's workings in the so-called vital processes, but of nature's secrets we know very little, if anything at all. The five senses¹ cannot tell us ; they are wonderful within their limitations, they are useful in their allotted spheres of activity. Nevertheless, without the fullest knowledge stored within the Instinctive Mind Section, physical processes would cease.

The Waking-Conscious Mind Section, although so limited, is obviously the only channel for conveying information. All higher states of consciousness must pass to this lower plane before we, as physical beings, are cognizant of them. The truths revealed by occasional intuition are known in one of our other Sections of the Mind-as-a-Whole, but we are unconscious of this until the thought rushes into our waking-consciousness. Then we call it an intuitive perception. The Waking-Conscious Mind Section exists, then, for the purpose of the registration of Consciousness through the complex organism of the brain and sensory system of the physical body, but is not a part of this system, which is purely of a Chemical nature, nor is it dependent for its existence on the physical system, except temporarily when functioning to register the experiences of life on Earth. As a Section of the Mind-as-a-Whole, the Waking-Conscious Mind survives physical disintegration, and remains ever a part available in the Mind-as-a-Whole, for reference and for influence in the future development of the Individual Consciousness evolving toward Wisdom and Perfection. A high degree of Evolution of Consciousness is not necessarily indicated by intellectual attainment, acquired powers, or even by the brilliant execution of any work within the province of the five-sense mind. It is possible to know words, but have little real comprehension of their true meaning other than dictionary explanations. On the one hand, the Waking-Conscious Mind Section may be heavily handicapped by the lack of opportunity to train and educate it ; on the other hand, the unscholarly

¹ See Glossary.

(untutored) individual may possess a remarkably high degree of Consciousness of all the Spiritual principles of life and living.

The privileged position of Mankind in the world of living things is due to the intellectual capacity of his Waking-Conscious Mind Section. Consciousness of his ability to probe into the concrete world around him, and the development of his intuitive faculty, has produced the modern scientist, who has by devotion to the five-sense examination of the material world accumulated a gigantic amount of information concerning the construction of inert matter, chemical actions and many of the methods of Nature's forces. Science demands that all Scientific Research should be conducted on well-defined lines and for that purpose there are standards and laws that must be adhered to. By these means it is possible for any competent scientific worker to repeat any experiments of others. Although this system is of immense advantage to the scientific world, it has an equally important disadvantage. Any experiment or manifestation of ideas which cannot be brought within the compass of the orthodox scientific world, with its standards, formulas, and techniques, is rejected. In other words, only orthodoxy is acceptable to the scientific world. In this connexion one may mention the ill-treatment meted out to Galileo and the scepticism which greeted Lister's work on asepsis. This attitude has been mainly due to the fear of losing that sense of intellectual security and domination that the scientific method produces; but the importance of scientific data is not dependent only on how readily they submit to scientific techniques, or to the limited comprehension of the Waking-Conscious Mind Section. There exists to-day a popular fallacy that science and scientific ideas cannot be wrong, yet each year new discoveries prove that the previous facts of science have not been wholly correct or complete: for example, think of the atom and the recent discovery of the electron. Science was right in establishing the fact that Matter was composed of minute atoms, but it was wrong in the assumption that the atom was the complete and ultimate unit in the construction of Matter. The discovery of the electronic principle in Matter has completely altered the whole hypothesis of Matter, Energy, and the Creation of the Universe.

For centuries the ancient alchemists' declaration of transmutation of Matter was ignored as nonsense.

How could they know? Without modern scientific appliances, the idea could only be a dream of the imagination, yet we know to-day that their dream was true; that there existed a possibility of accurate knowledge hundreds of years before mechanical aids proved the truth to the five-sense mind. Inspiration must not be ignored because the five-sense mind is prevented temporarily from proving a thing true. Alchemists claimed that metals could be transmuted—that a base metal could be changed to gold. The German scientist, Dr. Miethe, claims to have accomplished this.

Science has discovered that Uranium, similarly, is transmuted by Nature's process into Helium and Lead; each atom of this radio-active element, Uranium, ultimately becomes eight atoms of Helium and one atom of Lead. The natural process takes thousands of years, but it does take place. The alchemists' inspiration was correct, although it is often stated that they failed to accomplish their desires.

The Waking-Conscious Mind Section with its limited channels of

perception does not permit us to comprehend this great Scheme of Evolution and mental development outside the ordinary process of intellectual attainment, and just as scientific research could not advance until the ordinary senses were assisted by such aids to physical senses as the microscope to the sight, etc., so with scientific research into Life and Evolution of Consciousness we have need of extension to these same senses of the Physical Body. The eyes of the hidden Etheric Body must be brought into the Waking-Conscious realm, giving us that microscopic sight we call Clairvoyance, while the ears must be tuned to those finer vibrations of the ether giving us Clairaudience.

Sight and sound combine in the demonstration of telepathy, sensitizing the brain so that it can remember with a veridical accuracy the journeys of the projected Etheric Body. These hidden powers and manifestations of our greater selves exist; patient research has proved it and always can prove it. The facts are scientific facts, not mere beliefs, and they can be discovered at any time and in any age because they are the facts of Cosmic law. Accurate ideas and beliefs were held by individual men and women ages before mechanical aids made these beliefs generally accepted. In the Science of Life mechanical aids are not so necessary. Mechanical laws and foot rules for measurement are not the requirements for testing the laws of finer forces than those of the Earth.

Commence with a clear thinking brain and a Waking-Mind free of prejudice and the foolish assumption of knowing the answers to all questions, before trying to investigate for yourself, or trust to the conclusions of those who have given years to this research.

William Blake has said: 'What is now proved was once only imagined,' and many acceptable facts of to-day were the jest and ridicule of yesterday. When Harvey announced his discovery of the circulation of the blood, the doctors of his day ridiculed the idea. Scientists laughed at Galvani when he discovered electric currents. The Faculty of Philosophy in Berlin refuted as unscientific the familiar Ohm law. Edison's invention of the phonograph was amusingly considered by a famous French scientist to be nothing but a ventriloquial trick by its demonstrator at the Academie des Sciences in Paris. Aviation was many times 'proved' contrary to mathematical physics. Hypnotism is accredited after one hundred years of opposition. Telepathy, too, has now found a corner in modern science.

We can go back to Galileo and his persecution and to hundreds of others if we need proof that the first impulse of the Waking-Conscious mentality of the average human is to deny the possibility of everything outside his personal experience and to support the ideas inculcated into his Mind by orthodox training and customs of his day.

The Waking-Conscious Mind Section is capable of great accomplishment, but intellectualism of the mechanical order must not be confused with the intellectualism possible to those whose Consciousness has evolved beyond the limitations of mechanics.

IX. THE PERSONALITY

'I must be measured by my soul ;
The mind's the standard of the man.'

WATTS.

PERSONALITY !¹ HOW POOR A WORD TO DENOTE SUCH GREATNESS, A soul's attainment—that magic gift acquired by the most evolved and spiritually enlightened men and women ! By the personality of a single man, by his power and influence for good, multitudes have been swayed and uplifted : by the personality of a single man, by his power and influence for evil, multitudes have been swayed and debased. Personality is the key that unlocks the gate of Heaven, and only by this key can entry be made. Life is a gift, and all its joys and griefs are but the implements by which our hand and no other can mould the Soul that through eternity shall shed its radiance. Thus Personality is an attainment, Personality is freely acquired by mankind ; it is, indeed, the one and only way in which man exhibits himself with perfect freedom. This is the natural summing-up of the preceding chapters, the permanent result acquired by the use, for a limited period, of the action, interaction and influence of the radio-active forces described in the chapter on the Auric Atmosphere. We must first, however, fully understand the meaning of the word Personality as connected with Evolution, for Personality must not be confused with Individuality. In this connexion individuality shows the particular traits and characteristics belonging to a man's life, and as indicated in part by the planetary influences imposed by the date of birth, according to the findings of Astrology. Personality is the direct result of the development and use of these planetary forces by the individual, the personal degree of achievement in the Evolution of Consciousness.

Character is a term applied to the recognized attainment of moral qualities, whether good or bad. In the preceding chapters we have considered separately each factor in this Scheme of Evolution of Mankind, giving little or no attention to what is obvious—the interrelation of these factors. First, the radio-active forces from the planets are received by the individual according to the laws governing those forces at the time of birth. The month of birth, together with the hour, place and date, determine the particular planetary forces that provide for individual traits and characteristics in their primary condition. The influence of these forces provides the fundamental principle in the character, the foundation on which the structure of Personality is raised. A great number of additional factors play their part in developing or modifying these primary forces, such as parents' nationality, environment, heredity, but these are supplementary and superficial, and they have not the influence usually ascribed to them. Character is not due to parentage in so far as it is the result of the transference of the parent characters, either singly or combined, to their offspring. The striking similarity to be found in many families is entirely due to the influence of identical planetary forces, for it must be remembered that there are only twelve Zodiacal months in the

¹ See Appendix.

year and nine sources of planetary forces to supply the characteristics to humanity as a whole. Therefore, the probability of a child's receiving at least one planetary force common to a similar force in one or other of its parents is very great. On the other hand, the fact that there are so many cases of character entirely different from that of either parent definitely denotes that the theory of Heredity is sadly at fault. This planetary influence is undoubtedly the most ancient of true scientific facts—scientific in the modern sense and equal in its demonstration to any other scientific discovery.

Yet, although of so much significance to humanity and linked with many subjects of importance such as psychology, philosophy, religion, medicine, healing and other sciences, modern scientists dismiss it without trial or experiment, chiefly on account of its antiquity. We cannot, of course, ignore the fact that the famous men of ancient days who laid the foundation of the path of modern science and intelligence might possibly have been following a myth—men such as Thales, Anaximander, Pythagoras, Hippocrates, Democritus, Anaxagoras, Eudoxus, Ptolemy, Galen, Avenzoar, Averroes, Artephius, Arnold of Villanova, Paracelsus, Cardan, Lord Bacon, Tycho-Brahe, Kepler, etc., but to dismiss a subject without exhaustive enquiry and research is unscientific; as Sir Oliver Lodge has aptly stated: 'To assert requires knowledge, to deny requires much MORE knowledge.'

These planetary forces are received, probably by some kind of magnetic law, into the Aura around the human head, coming first into contact with the 'mind field' during the waking state, which changes the vibratory rate of the forces.

Before proceeding further we must understand something about the planetary forces. These are the etheric vibrations emanating from each planet at a definite rate and are of a definite colour. In all cases the rate and colour are fixed between the extremes of each particular colour; for instance, Mars produces red. The extremes of red are red-black and red-white; by taking a centre line between these extremes we know the particular tint of red which is the primary colour of Mars.

PRIMARY RAYS			
Black	SHADES	TINTS	White
Red			Red
Mars Red			

Now, these primary rays always enter the 'Auric field' at a fixed rate of vibration, but upon contacting the Waking-Conscious Mind Section they are transmuted, according to the quality of the mental action at the time, into a higher and quicker vibration and brighter colour, or into a lower and slower vibration and darker colour—this depending on the spiritual values of thought and its corresponding action in the individual.

So thought produces by mechanical action, so to speak, a new or modified vibration from the original primary one.

These new rays, which we may call personal rays, to differentiate them from the primary rays, are thrown off by the mind and accomplish a number of definite tasks. For instance, everything that has been in contact with an individual becomes impregnated by the personal rays, and this makes it possible for a dog or a wild animal to follow a trail some hours after it has been traversed. Our rooms become saturated with these rays, and reveal, to those sensitive and intuitional enough, to 'feel' the 'atmosphere' of our lives therein. Common thought and joint aims, in times of national peril, produce unity of action in a common cause, through the production and influence of personal rays. National hatred, fostered by a few unwise minds, ill-advised movements and revolutions, produce a mass of personal rays which gather together and seriously influence untutored and unintelligent minds. The phenomenon of telepathy, healing at a distance without physical contact, and many so-called 'coincidences' in everyday life, are but the result of personal rays directed consciously or unconsciously. As already stated, these personal rays are thrown off by the process of thinking and they influence everything in the surroundings as well as afar off, if mentally directed thereto. If one were writing to a friend in a distant land, these rays would travel instantaneously to that friend and would be capable, under certain conditions, of producing an impression that would result in the friend's thinking of the writer. Now a certain quantity of transmuted primary ray is deposited in the Aura, so that at any moment the Aura represents the sum total in essence of the individual's thought and action, spiritually measured. By this we mean measured by Divine Law, for true and just 'measuring' are not within the power of mankind. We aim at both truth and justice, but as yet we are not infallible. This self-produced Aura supplies the Etheric Body with radio-active power; the personal rays are drawn into it, so that this Auric Atmosphere becomes the masterpiece of man's mental accomplishment in everyday life. Every particle of it is the result of the thoughts and actions of the individual, so that 'As a man thinketh in his heart, so is he' is literally the truth.

Our parents give us the Physical Body, the Creator bestows the life therein, and the planetary forces determine the laws governing it. All that is essential is forced on us, with the freedom to use it as we will; in the good use of this freedom we create our advancement in Consciousness.

We shall be known by our works and by our thoughts, for we are, in truth, the embodiment of those works and thoughts, temporarily encased in the flesh, which one day will be set aside, revealing to ourselves and others that body of our own construction—our achievement in the creation of REALITY. This Etheric Body belongs to the realm of the Perpetual Real, to the sphere of life which lies hidden behind the illusions of the material universe.

We see that Personality is produced by the Waking-Conscious Mind, which transmutes the primary rays into personal rays, creating the AURA, and thus supplying the Etheric Body with its necessary radio-active power to keep life in the physical body. For it is but the quality of the mind in its everyday activity that produces character, and in a desirable and spiritual character the intense brightness of the Aura, which results in consequence, sheds its radiance around the individual, influencing for good all life about him. In order to create this desirable Personality we must

understand the principle at work in the triunity of the Mind-as-a-Whole, and, to simplify the explanation, we shall make use of a simile which exactly describes the interesting process of interaction. Let us picture an ocean liner as representing the Physical Body. The life power, the driving and moving power, is hidden away below deck and all its intricate machinery is under the control and command of the Chief Engineer. This Engineer understands each portion of the machinery and how it works ; he knows what must be done to keep it at work and what must be done to repair it should it break down. No other officer on board is qualified for this. The Chief Engineer thus represents our INSTINCTIVE MIND SECTION—the evolved intelligence described in the chapter under this title. The life—the driving power of the ship—is under the control of the Engineer, but he does not guide or steer the vessel ; each ship has a Captain who has supreme command and who is qualified in navigation. He knows the safe passages across the ocean, the dangerous coasts and tides. He cannot, however, drive the ship, but his commands, telegraphed to the Chief Engineer, result in safety and harmony. Thus the Captain signifies our ETHERIC CONSCIOUS MIND SECTION. When the Captain is off the bridge his place is taken by the Chief Officer or Mate. Now this Officer is not a Captain, but is training to become one. In giving commands to the Engineer he does what he considers the right thing ; his intentions are good, but he is inexperienced and inexperience causes errors and errors often cause disaster. If this Chief Officer referred his difficulties and problems to the Captain and obtained his advice, all would go well, but often he neglects to do this, thinking there is no need—that his own action is quite correct—only to find, when disaster falls on the ship, that he was mistaken. This Chief Officer represents our WAKING-CONSCIOUS MIND SECTION. Now, very few people have evolved sufficiently to allow their ETHERIC MIND SECTION—the Captain—to stay on the bridge, steering their thoughts and actions clear of the dangerous currents or the rocky coasts, keeping them out on the ocean of unknown depths of spiritual thought. Most of us have left the Captain below, and entrusted the bridge to the Chief Officer. This inexperienced Officer has signalled from the bridge to the engine-room order upon order that was unwise, with the result that the ship has been in shallow waters, stranded in sight of the rocks, or careering aimlessly about the seas. It is the law that all orders signalled to the Engineer must be obeyed by him. It matters not who sends the order ; the Engineer may know that disaster will follow his obedience to a command, yet he dare not disobey. So it is with us ; if we give the Instinctive Mind an order in good faith and confidence, that order will be carried out. This may be simply demonstrated. Let anyone stand erect, feet together and hands at the sides, as at attention. Close the eyes and try to stand still. Anyone could remain standing thus for an indefinite period. Now let someone stand behind at arm's length, place a hand on each shoulder of the subject and repeat several times : "You are falling backwards," at the same time withdrawing his own hands a little way from actual contact. If the 'subject' is concentrating his mind on falling backwards—in other words, if he gives in this manner the order to his Instinctive Mind—he will fall backwards into the arms of the one behind him. The movement will be involuntary produced by the Instinctive Mind. In a similar manner, fear will produce a demand upon the activities

of this mind. Most people would fear to walk across a plank placed securely high up across a roof, although the same plank supported one foot from the earth would be trodden quite fearlessly. To fear falling off the plank would amount to an order from the Waking-Conscious Mind Section to the Instinctive Mind Section to make one fall, and the involuntary action of the muscles would force one over the edge of the plank. It may be easily seen that great help can be obtained by an appreciation of the power of the Instinctive Mind Section and the confident application of that power, for its realm of action is not limited to the physical only, but enters that more complete realm of the Etheric. The secret of human life, the paths of evolution and of preparation for continuity of existence, are revealed by this Scheme of Evolution. Those who care to understand—those who will follow the Spirit and by diligence seek the evidence claimed herein—will, by their efforts, attain the unwritten privileges of life, of living, of success, that are satisfying. They will arrive at that which matters ; they will acquire perception and the realization of things spiritual, and by using free will wisely they may avoid folly.

X. THOUGHT

'The greatest virtue is like water ; it is good to all things. It attains the most inaccessible places without strife.'

LAOTZE—604 B.C.

IT IS AN AMAZING FACT THAT ALTHOUGH SUCH AN AMOUNT OF INFORMATION has been discovered by scientific investigation of Matter and Energy, and that all the attainments of science have depended on the ability to Think and create Thoughts, yet the nature of Thought itself has evaded all investigation and at present no generally accepted scientific opinion exists concerning it.

Four different schools hold the following beliefs concerning Thought.¹

- (1) The Religious View.
- (2) The Common Philosophical View.
- (3) The Vitalist View.
- (4) The Mechanist's View.

The religious view is that Man has a Soul—a spiritual attribute outside the realm of Matter and Energy and that this Soul uses the brain, producing Thought.

The Common Philosophical idea is that the brain itself produces Thought and that the Soul follows what the brain is doing, resulting in the awareness of our Consciousness.

The Vitalists believe in a Life Principle outside the realm of Matter and Energy, and that Thought is a process in the brain, dependent on the Life Principle.

The Mechanist's conception is that Matter and Energy only are existent on this planet Earth—that the Body is complete of itself, a complicated mechanism and that Thought is produced by changes of the substance of the brain.

Thought implies a state of Consciousness. You cannot think in a state of unconsciousness. You may be perfectly unconscious of physical surroundings ; the complete five-sense faculties may be temporarily suspended, as by an anæsthetic or an accident of some kind, yet the Consciousness of other things outside the realm of ordinary senses may function, or a dream-like semi-consciousness exist. This state would not, strictly speaking, be complete unconsciousness, for this must mean complete inability to produce Thought of any description. Consciousness is not Thought, but Thought is the expression of Consciousness, the means of communication. Consciousness may be expressed in Thought by any of the five senses—sound, sight, smell, touch, taste. Speaking or writing may manifest it, but they are only the means of communication. They are not Thought itself.

The Mechanist's school of thought is definitely wrong. To assume that only those things that can be examined by the scientific method are Realities, and that those things which do not permit of such technique

¹ See Appendix.

must be ignored, denotes a great limitation—too great a limitation for any deduction from such a method to be trusted.

An excellent illustration of the Mechanist's view-point is conveyed in that admirable book, *Man the Unknown*, by Alexis Carrel (1935).

On p. 28 :

'Everyone is aware that space is curved, that the world is composed of blind and unknown forces ; that we are nothing but infinitely small particles on the surface of a grain of dust lost in the immensity of the Cosmos and that this Cosmos is totally deprived of life and Consciousness.

'Our Universe is exclusively mechanical. It cannot be otherwise since it has been created from an unknown substance by the techniques of physics and astronomy. Just as are all the surroundings of modern man it is the expression of the amazing development of a success of inert Matter.'

We must admit that this idea of a world of 'Blind and Unknown Forces,' a purely methodical Universe, is easily comprehensible if understanding, reasoning and acceptance of facts were entirely dependent on the Mechanist's experiments and data. This Mechanist argument is similar to that of the man born blind who, being unable to see, calls sight an illusion of his fellow men, and being unable to understand all that depends on sight because of his infirmity, dwells in darkness and disbelief of a world made objective to those with eyesight. The religious belief is the most correct of these four ideas, but is indefinite concerning the constitution of the Soul. The Philosophical idea that the brain originates Thought suggests that Thought only exists in connexion with Physical Life and is a similar idea to that of the Vitalists with the addition of this Life Principle.

If we are intelligently to produce explanations and true knowledge of ourselves and the world in which we are living, the first and all-important point is to discover something about Life itself—its origin and its purpose. Without true guidance from this fundamental basis, wrong hypotheses and fallacious conclusions are inevitable.

Who does not believe in inspiration ? Yet it cannot be weighed or measured and certainly does not permit of the scientific method. Inspiration dwells always in Thought, and this particular Thought is the product of a higher Consciousness (the Etheric Conscious Mind Section), and the higher Consciousness is the result of an individual's Evolution of his Mind Sections. Incidentally he may be occupying a physical body or he may not. Thought is possible, no matter what body the Mind-as-a-Whole occupies. It is possible deliberately to seek inspiration, as we shall show in a later chapter. With the knowledge of this important possibility it would be just as inane to restrict thinking to our own limited state of present Consciousness in the Waking-Conscious Mind Section, and ignore the greater attainments of Minds evolved beyond us, as it would be to disregard the microscope and to endeavour to find the truth about bacteria or other infinitely small things with the unaided eye.

So, by the aid of inspiration we learn that Thought is the manifestation of Consciousness and Consciousness is an unfolding of the Mind-as-a-Whole to the awareness of the individual, no matter on what Plane Consciousness

may be operating. The Mind-as-a-Whole comprises the Divine Atom, Spirit and Life. As already stated Mind, Spirit and Life are inseparable—a Trinity in One—The Creator living and manifesting in all Conscious Life ; there is no substitute for Life ; no imitation of God.

The true meaning of 'Man made in the likeness of God' is that God is inseparable from Conscious Life because the God-Conscious Centre of the Mind-as-a-Whole is of Him. So, then, we have Life inseparable from God and from Spirit—(the Energy of God)—and from Mind. Mind is inseparable from Life and Spirit, as Spirit is inseparable from Life and Mind.

With the Evolution of the Mind-as-a-Whole quite apart from the separate Evolution of the Body (Chemical Life) we have a multitude of different states of Consciousness, and Thought is the term that expresses the individual *action* of Consciousness. *Thought is energy in the Etheric World* and causes action and the creation of things. It is separate from and independent of the necessity for Action to follow Thoughts, on the Physical Plane of Consciousness.

XI. EVOLUTION

'By continual use of the gates of Heaven it is possible to preserve them from rust.'

LAOTZE—604 B.C.

EVOLUTION¹ IS AN INDISPUTABLE FACT AND VERY NATURALLY THE WHOLE direction of modern Thought has been concentrated on the Material rather than the Spiritual aspect. It was held for centuries before scientific achievements led to abandonment of the belief, that an intelligent Deity created all species of Life found on the Earth, as we see them to-day, during one week known as the period of Creation. Geology has proved that the age of the world goes back many millions of years before such periods as suggested by religious doctrines, and the geological formations of the Earth have yielded evidence in the shape of fossilised remains of creatures which, according to the Uranian method (by which fairly accurate dating may be formulated), must have lived hundreds of thousands of years ago.

It has been discovered that the atoms of the radio-active element Uranium break down and by a series of changes each Uranium atom ultimately becomes eight atoms of Helium and one atom of Lead. By mathematical calculation the proportion of Uranium to Lead in a specified quantity of mineral will show the age of the mineral, i.e. the number of years since the Uranium was pure and without Helium and Lead. A similar way of judging the age of rock formations is to find the ratio of Uranium to Helium—238 grammes of Uranium, by decomposing, makes 23 grammes of Helium—and there is not likely to be any Helium in the mineral to start with. So, by weighing the Uranium and the Helium a ratio can be ascertained which tells how far the Uranium has progressed with its decomposing—which ratio tells us the age of the mineral. The result of studying the order in which the strata of the Earth were laid and measuring their age by the Uranian method gives an incredible picture of the great antiquity of the Earth. For by this reckoning the oldest strata are nearly 200,000,000 years old. From fossils, shells, bones and imprints of living creatures scientists have constructed a table of Dates or geological periods, and from the examination of remains found in sparate strata and periods, they have established the following outline of the Evolution of the Earth.

The Archæan period :	Inhabitants none.
1,800,000,000 years.	
The Proterozoic period :	The first signs of life.
1,000,000,000 years.	
The Cambrian period :	Therein are found the crustaceans. No
500,000,000 years.	fish.
The Ordovician period :	The chief fossils and animalculæ.
450,000,000 years.	
The Silurian period :	The first fish and backboned creatures and
400,000,000 years.	first remains of land plants.

¹ See Glossary.

The Devonian period : 350,000,000 years.	Large tree-like plants and abundance of true fish.
The Carboniferous period : 300,000,000 years.	The first land mammals, spiders, and amphibious reptiles.
The Permo-Triassic period : 220,000,000 years.	Bigger reptiles. First mammals on land.
The Jurassic period : 130,000,000 years.	Age of giant reptiles and the first birds.
The Cretaceous period : 100,000,000 years.	Great reptiles fewer ; mammals and birds more numerous. Flowering plants.
The Tertiary period : 60,000,000 years.	Mammals and birds bigger and more numerous. Horse- and elephant-like animals and monkeys become recognizable.
The Quaternary period : 20,000,000 years.	The bigger mammals disappear. Man appears in the last ten million years. Man predominates in the last ten thousand years.

This table denotes the history of that natural process of Evolution of the simplest forms, gradually becoming more and more complicated, adapting themselves to the ever-changing conditions of the world's crust, culminating in that wonderful and fearful animal—Man, the first animal to discard all physical weapons of attack and defence, by reason of the cultivation of his Mind. Adapting himself to this world through his Mind, he has subdued every other creature—almost. Now he is busy endeavouring to subdue the infinitely minute causes of his physical destruction—germs and all their relations. It is generally accepted that this accumulation of geological and biological facts supports the belief that the Mind found in Mankind as well as in all other animals has resulted from the Evolution of Bodies. This is not quite the case, and once again we must return to our source of inspiration for the revelation of this fact. Mind has ever been the progenitor of form. The bodies that evolutionary laws have produced are the outcome of Mental Design : they have so evolved to produce the necessary vehicle for the Mind's development ; so there is one great Evolution of the Mind and another of the Body. Evolution of Mind is taking place continually in all the manifestations of Conscious Life, no matter where or how minute these manifestations may be. The Evolution of Form is controlled by chemical law and has no Conscious Life. We cannot produce any evidence in Conscious Human Life of the creation of a single human-made thing which did not first originate in the mind of Man, as Thought or Idea. Why, then, should we accept such a theory that in the creation of ourselves, and all the lower forms in which Life manifests, the Evolution of bodies created the Minds therein—without previous Thought or design existing somewhere or somehow ?

Why such an exception ?

Why the *only* exception ?

Common sense tells us there can be no exception because the truth cannot be measured by the scientific method which so ably establishes the Evolution of Bodies. Yet scientists are continually producing hypotheses for theories with far greater possibility of error than that of a

Divine Mind creating the Universe by a process of original Thought. Modern science text-books state that the newly cooled earth some eighteen million years ago was lifeless, and that Life originated spontaneously in the primeval ocean; that the sea contained the mineral salts needed for Life—nitrates and ammonia compounds. Astronomers having asserted the possible presence of ammonia in the atmosphere of Jupiter and Saturn and, as ammonia when dissolved in water combined with carbon dioxide creates ammonium carbonate, the sea would soon absorb whatever amount of ammonia the atmosphere contained; all the elements necessary for Life would then exist as simple compounds. By the action of the Sun's rays ultra-violet light, carbon dioxide and water would produce formaldehyde, then sugars; this, with the ammonium compounds, etc., builds up organic nitrogen compounds. At this stage the absence of bacteria to cause decay would permit the sea to accumulate these ingredients, and in countless ages form vast quantities of highly complicated compounds.

Certain men of science have declared that by the law of probability or the law of *chance* it would be possible if a million monkeys could play on the keyboard of a piano for millions of years they would, by this law of *chance*, produce musical masterpieces similar to those of Wagner, Beethoven or Brahms. Or if they could write they could also, by *chance*, create a Shakespeare play. By this law scientists suggest that at some moment or other a *chance* assembly of the right molecules came together in this primeval ocean and formed the first living particle capable of nourishing and reproducing itself. To date there is no evidence of the earliest stage of Life found among fossils. We are to suppose that the original primitive article developed into a cell with a nucleus by some unknown lengthy process. This cell, again mysteriously, developed the power of building chlorophyll, thus making its own food-like plants. The cells then developed means of locomotion and digestion and joined each other in a simple colony. So, from the single-celled evolved the multi-celled creatures. Science in this conception of Creation of the forms that Life inhabits may be perfectly correct, and there can be very little doubt on this point; there also cannot be any doubt at all as to the source and origin of this plan.

It is at present beyond our full comprehension how Divine Mind came into being, but with so much evidence of intelligence operating in the Human Mind it must be admitted that some superior Mind exists as well, and what better hypothesis than that the Mind with which we are so familiar is but a part of that great original Mind of the Creator in the process of Evolution of Consciousness?

Evolution, then, is the plan which the Great Architect of the Universe employs to give conscious Life to the innumerable forms that chemical laws produce in the physical world; he uses it for the purposes of developing, in ever-increasing degrees, multiplicity of Life and its manifestations through a Unit of God-consciousness (or Divine Atom) common to all.

The Atom of Divine Mind forms the nucleus of the Mind in every shape of Conscious life. No Mind, from the lowest manifestation to the highest, can possibly exist without this Divine Atom. There is positively no substitute; it is inseparable from Conscious Life as Conscious Life is inseparable from Mind. Therefore, the Divine Mind is Life itself, for

which there also can be no possible substitute, and this Conscious Atom, a potential part equal to the Whole of Divine Mind, gives manifestation of Life and Consciousness to every living thing, not only on this Earth, but throughout the Universe as a Whole as He has created it. Within this Divine Atom of Consciousness in the Centre of the Mind-as-a-Whole lies the spiritual wisdom and Consciousness of God. The gradual process of Evolution of Consciousness unfolds in the long journey through various forms, from one set of experiences to another. This produces a Continuum of Life which is God forever in manifestation; from this evolves a Continuum of experiences producing Consciousness, and these two for ever produce in ascending degree a Continuum of Evolution in Consciousness through the Mineral Kingdom, the Vegetable Kingdom, the Animal Kingdom to the Human Kingdom. When sufficiently evolved, they pass on from the Human Kingdom on Earth to those higher kingdoms of the Heavens, still evolving personality and individuality toward perfection. The potentiality of God resides in Man and develops as naturally as the potentiality of the child is latent in the babe and that of the man is in the child. We are, as members of the Human Kingdom on Earth, finite parts of the Infinite, and just as the child may vaguely conceive some idea of the Manhood time will bring him, so with the finite capacity of Consciousness at our present stage in Evolution we can only dimly perceive to what that Godhead and Manhood is directing us. The recognition of this great truth of Divine Design is evolving a Consciousness, and the continued effort to maintain harmony of Thought together with mental independence and fearlessness and to destroy all discord in Mind and Action within oneself, can relatively increase the degrees of Consciousness to a remarkable extent and so advance one's Evolution. The result of this is greater happiness and peace within the Consciousness.

'I am rising, I know, towards the sky. The sunshine is on my head. The earth gives me its generous sap, but Heaven lights me with the reflection of unknown worlds. You say the soul is nothing but the result of bodily powers. Why, then, is my soul more luminous when my bodily powers begin to fail? Winter is on my head but eternal spring is in my heart. When I go down to the grave I can say, like many others, I have finished my day's work, but I cannot say I have finished my life. My days will begin again the next morning. The tomb is not a blind alley, it is a thoroughfare. It closes on the twilight to open on the dawn.'

VICTOR HUGO.

XII. HYPNOTISM

'He is wise who knows others.
He who know himself is enlightened.
He is strong who conquers others.
He who conquers himself is mighty.
He is rich who is well satisfied.
He walks fast who has an object.'

LAOTZE—604 B.C.

IN THE FOREGOING CHAPTERS WE HAVE OUTLINED THE FACTS CONCERNING Bodies and Sections of the Mind and their independent functions in the scheme of Life and Evolution.

We now need to study the manifestations of the more obscure sections of the Mind and examine the evidence which proves beyond doubt that Life, Consciousness and intelligent activities, can and do exist outside the mental range of the average five-sense human being.

Hypnotism is a perfectly natural factor of normal physical life, but first we will consider the subject and phenomena of natural sleep. Sleep is an essential part of everyday Life of human beings; but—what is sleep? A number of explanations can be given as to the cause of sleep; physiology proclaims it as the result of the clogging of the brain by waste products or fatigue, but this does not tell us what sleep is, nor does that statement that it is absence of the Waking faculties or the absence of all mental activity answer the question, for we know that problems thought out in the Waking-Conscious Mind before sleep are often carried on in the sleep state, and sometimes accurately solved. Nightmare and sonambulism both reveal evidence of mental activity. The sonambulist brings into play many conscious factors such as finding a hidden key to unlock the bedroom door which prevents him from wandering about the house. He can walk along narrow projections on buildings, or across heights with perfect poise and balance, impossible to him in his waking state. A common experience in nightmare, on the other hand, is complete inability to move, and the sense of extreme fear.

Sleep, therefore, cannot be a state of either immobility of body, or complete absence of mental control or mental action. The institution of sleep is two-fold.

(1) The physiological necessity, for we know that healthy sleep is a regenerative process impossible to obtain by any other known means, and physical life is dependent on it.

(2) Sleep in the healthy normal state provides for the complete removal of the Waking-Conscious Mind Section from influence and action on the physical brain. The dissociation of the Waking-Consciousness from the brain, the closing of this Section of the Mind, produces sleep.

The idea of the brain working during sleep is misleading. Therefore, sleep must not be considered a state of Unconsciousness, but as a necessary condition for physiological regeneration. Relaxation of the muscular system is essential for this, and the most completely restful condition of

the body is when the Waking-Consciousness—not the whole of Consciousness—is out of action.

Regeneration varies in proportion to the degree of relaxation and thus the length of sleep is dependent on the ability of the sleeper to relax. It has been the experience of many to notice the refreshing potent change of the bodily state after a few moments of deep unconscious sleep—a special charging of recuperative energy, often lacking after hours of restless dream-disturbed sleep. The physical state of sleep permits the Etheric Body and its Mind Section perfect freedom of action. The Memory being available to any section of the Mind makes it possible for any section to relay or transmit mental activities. Thus the activity of the Waking Mind may be transferred to the Etheric Mind when the physical state of sleep intervenes, closing the Waking-Consciousness. From this it will be observed that the Waking-Conscious Mind concentrating on a subject, particularly with anxiety, may suddenly close down its activity by sleep, and the Etheric Mind Section take over the problem, accomplishing that which the Waking Mind has failed to do during the day. The Etheric Mind could, by linking the Waking-Consciousness with the Memory, after the sleep state had passed, cause remembrance of thought and action carried out in another Dimension by the Etheric Mind and Body. An excellent illustration of this will be seen in the following case quoted from the *Proceedings of the S.P.R.*, Vol. 8, p. 389, related by Mr. H. J. Lewis of Cardiff.¹ It is only one of many hundreds of authentic records made by the London Society for Psychical Research.

'In September I lost a landing order of a large steamer containing a cargo of iron ore, which had arrived in the port of Cardiff. She had to commence discharging at 6 o'clock the next morning.

'I received the landing order at 4 o'clock in the afternoon, and when I arrived at the office at 6 p.m. I found that I had lost it.

'During all the evening I was doing my utmost to find the officials of the Custom House to get a permit, as the loss was of the greatest importance—preventing the ship from discharging. I came home in a great degree of trouble about the matter as I feared that I should lose my situation in consequence.

'That night I dreamed that I saw the lost landing order lying in a crack in the wall under a desk in the Long Room of the Custom House.

'At 5 a.m. the next morning I went down to the Custom House and got the Keeper to get up and open it. I went to the spot of which I had dreamed and found the paper in the very place.

'The ship was not ready to discharge at her proper time and I went on board at 7 and delivered the landing order, saving her from all delay.

'(Signed) HERBERT J. LEWIS.

'I can certify to the truth of the above statement.

'(Signed) THOMAS LEWIS
(H. J. Lewis's father).
H. WALLIS.'

¹ *Human Personality and its Survival of Bodily Death*, by F. W. H. Myers. Published by Messrs. Longmans, Green & Co., London.

Independent enquiries ascertained that Mr. H. J. Lewis had searched throughout the room where the order was found, and, owing to the importance of this landing order, we can assume he made a thorough search. He affirmed that the Order could not have fallen into the crack where it was found, and that he would not place it in such a position. His theory was that it was deliberately placed there by someone (perhaps with malicious intent).

Now, let us examine this case minutely. (1) We have an experienced man mislaying or losing a landing order for a ship's cargo at Cardiff. (2) Mr. Lewis received the Order at 4 p.m. and realised the loss of same at 6 p.m. During part of that time he had it in his possession. (3) He searched everywhere, including the room wherein it was ultimately found. (4) The matter was of great importance to him. If the order was not found by the following morning the ship would be unable to discharge her cargo and possibly that would result in his loss of employment. (5) In a dream he sees the lost landing order in a crack in the wall under a desk in a room he recognizes as the Custom House.

Now, how could a dream reveal something of which the Waking-Conscious Mind has had no knowledge? How could he be conscious, when waking from sleep, of a number of facts previously unknown to the five senses now operating in the waking state? Let us see what would happen supposing Mr. Lewis had performed the unusual action of hiding the order in a crack under a desk and completely forgetting everything about it—even forgetting he had hidden it (a most unlikely procedure). In this case the actual act of hiding the order would be automatically registered in his memory. In his anxious waking state the Waking-Conscious Section of the mind completely fails to produce remembrance of this act. Sleep causes the Waking Mind Section to cease functioning; therefore that Mind Section cannot be considered active again until the moment sleep departs and the Waking-Consciousness once more takes command. There being no loss of Consciousness in the sense that sleep only transfers Consciousness from the operating plane of physical life to the operating plane of the non-physical Ether; in the case we are examining, the importance of the document, and the anxiety of the individual, transfers his mental activity direct from the Waking Mind to the Etheric Mind and the work goes on to its final conclusion. All that would be actually needed, if Mr. Lewis had hidden the order and completely forgotten it, would be for the Etheric Mind to search the memory and relay the details to the Waking-Conscious Section of the Mind as it returned to Consciousness. Now, let us consider this excellent dream from the viewpoint of Mr. Lewis, remembering two important facts: (1) He had handled the paper before losing it. (2) Having lost it, he obviously went to sleep without any idea in his Waking-Conscious Mind of the whereabouts of the paper. The first fact is important because, having had the paper in his possession, it was impregnated by radio-active forces of his Auric emanation. This emanation impregnates everything we handle and it is possible for the Etheric Mind to make contact through this.

(Many psychic research investigators have witnessed remarkable phenomena demonstrated by psychometrists handling articles belonging to people completely unknown to anyone present, verification having to be made later.)

We see, then, that although Mr. Lewis did not know where the paper actually was, his Etheric Mind Section in the Etheric Body could discover it quite easily, by virtue of this emanation. So, Mr. Lewis projecting in his Etheric Body, goes to the Custom House and sees the paper in the crack under the desk. Mr. Lewis is there, a living conscious man capable of seeing and knowing; but because his Etheric Body belongs to another Dimension he is unable to bring the paper back to his bedroom. The actual visit and Consciousness, through his Etheric Mind, of seeing the lost paper, produces a record in his memory, just as if all had happened while awake physically.

In the moments just previous to the return of the Waking-Consciousness the Etheric Mind links up this Mind with a sensory faculty commonly called 'the Mind's eye.' The dream is produced and remembrance established, so on full Waking-Consciousness the discovery carried out during sleep by the 'inner man' is now in the possession of the 'outer man,' who hastens to prove his dream correct.

At 7 a.m. they began to unload a cargo of iron ore at the port of Cardiff.

Another dream of extraordinary interest involving not only the Waking-Conscious Mind and the Etheric Consciousness but a Section of the Mind containing knowledge normal to the waking state of one living on earth many centuries ago.

It is a case recorded by Professor W. Romaine Newbold, of the University of Pennsylvania, in *Proceedings of the Society for Psychical Research*, Vol. XII, pp. 11-20, of the dream intelligence of Dr. Herman V. Hilprecht, Professor of Assyrian in the University of Pennsylvania.¹

'One Saturday evening about the middle of March, 1893, I had been wearying myself, as I had done so often in the weeks preceding, in the vain attempt to decipher two small engraved fragments of agate which were supposed to belong to the finger rings of some Babylonian. The labour was much increased by the fact that the fragments presented remnants only of characters and lines, that dozens of similar small fragments had been found in the ruins of the temple of Bel at Nippur with which nothing could be done, that in this case, furthermore, I had never had the originals before me but only a hasty sketch made by one of the members of the Expedition sent by the University of Pennsylvania to Babylonia. I could not say more than that the fragments, taking into consideration the place in which they were found and the peculiar characteristics of the cuneiform characters preserved upon them, sprang from the Cassite period of Babylonian history (*circa* 1700-1140 B.C.); moreover, as the first character of the third line of the first fragment seemed to be KU, I ascribed this fragment, with an interrogation point, to King Kurigalzu, while I placed the other fragment as unclassifiable with the other Cassite fragments upon a page of my book where I published the unclassifiable fragments. The proofs already lay before me, but I was far from satisfied. The whole problem passed yet again through my mind that March evening before I placed my mark of approval under the last correction of the book. Even then I had come to no conclusion.

¹ *Human Personality*, by F. W. H. Myers.

About midnight, weary and exhausted, I went to bed and was soon in deep sleep. Then I dreamed the following remarkable dream. A tall priest of the old pre-Christian Nippur, about forty years of age and clad in a simple abba, led me to the treasure chamber of the temple on its south-east side. He went with me into a small low-ceiled room, without windows, in which there was a large wooden chest, while scraps of agate and lapis-lazuli lay scattered on the floor. Here he addressed me as follows: "The two fragments which you have published separately upon pages 22 and 26 belong together. They are not finger rings and their history is as follows. King Kurigalzu (*circa* 1300 B.C.) once sent to the temple of Bel, among other articles of agate and lapis-lazuli, an inscribed votive cylinder of agate. When we priests suddenly received the command to make for the statue of the God, Ninib, a pair of ear rings of agate we were in great dismay, since there was no agate as raw material at hand.

"In order to execute the demand there was nothing for us to do but cut the votive cylinder into three parts, thus making three rings, each of which contained a portion of the original inscription. The first two rings served as ear rings for the statue of the god; the two fragments which have given you so much trouble are portions of them. If you will put the two together you will have confirmation of my words, but the third ring you have not yet found in the course of your excavations and you never will find it." With this the priest disappeared. I awoke at once and immediately told my wife the dream, that I might not forget it.¹ Next morning—Sunday—I examined the fragment once more in the light of these discoveries and to my astonishment found all the details of the dream precisely verified in so far as the means of verification were in my hands. The original inscription on the votive cylinder read: "To the God, Ninib, Son of Bel, His Lord, has Kurigalzu Pontifex of Bel presented this."

"The problem was thus at last solved.

"I stated in the preface that I had unfortunately discovered too late that the two fragments belonged together, making the corresponding changes in the table of contents, pages 50 and 52, and it being not possible to transpose the fragments as the plates were already made, I put under each plate a brief reference to the other (cf. Professor Hilprecht, *The Babylonian Expedition of the University of Pennsylvania*, series 'A.' Cuneiform text, Vol. 1, Part 1, *Old Babylonian Inscriptions chiefly from Nippur*).

H. V. HILPRECHT.

"At the time Professor Hilprecht told me of this curious dream, which was a few weeks after its occurrence, there remained a serious difficulty which he was not able to explain. According to the memoranda in our possession, the fragments were of different colours and, therefore, could have scarcely belonged to the same object. The original fragments were in Constantinople and it was with no little interest that I awaited Professor Hilprecht's return from the trip he made thither in the summer of 1893. I translate again his own account of what he then ascertained:

¹ Professor Hilprecht's statement is corroborated by Mrs. Hilprecht.

'November 10th, 1895.

'In August, 1893, I was sent by the Committee on the Babylonian Expedition to Constantinople to catalogue and study the objects got from Nippur and preserved there in the Imperial Museum. It was to me a matter of the greatest interest to see for myself the objects, which, according to my dream, belonged together, in order to satisfy myself that they had both originally been parts of the same votive cylinder. Halil Bey, the director of the Museum to whom I told my dream and of whom I asked permission to see the objects, was so interested in the matter that he at once opened all the cases of the Babylonian Section and requested me to search. Father Schail, an Assyriologist from Paris, who had examined and arranged the articles excavated by us before me, had not recognized the fact that these fragments belonged together and, consequently, I found one fragment in one case and the other in a case far away from it. As soon as I found the fragments and put them together the truth of the dream was demonstrated *ad oculos*—they had, in fact, once belonged to one and the same votive cylinder. As it had been originally of finely veined agate the stonecutter's saw had accidentally divided the object in such a way that the whitish vein of the stone appeared only upon the one fragment and the larger grey surface upon the other. Thus I was able to explain Dr. Peters' discordant description of the two fragments.'

There are six different statements in this dream giving the following information :

- (1) That the fragments of agate belonged together.
- (2) That they were parts of a votive cylinder.
- (3) That the cylinder was presented by King Kurigalzu.
- (4) That it was dedicated to Ninib.
- (5) That it had been made into ear rings.
- (6) That the 'treasure chamber' was located upon the south-east side of the temple.

In this case we have all the important facts quite outside the radius of the Waking-Conscious Mind Section.

The one important clue that the fragments were part of one and the same thing was unknown and not suspected on account of the differences in colour of the fragments.

Actual verification of the dream statements were made by examination of the fragments put together in the Imperial Museum at Constantinople.

There is no suggestion in the dream of the Professor visiting the Museum and examining the fragments and the description of the treasure chamber of the temple with its small low-ceiled room without windows, and the large wooden chest and scraps of agate and lapis-lazuli scattered on the floor, is a description of the chamber as it may have been centuries B.C. It is certainly not of the present time, as the temple is now a buried ruin.

So it would appear that the information was not discovered by the Etheric Mind in the manner described in our previous case of the landing order.

With a knowledge of the Evolution of the Mind, two explanations can be given :

(1) That Professor Hilprecht previously existed as a priest of the pre-Christian Nippur. This would account for his present-day interest and especial ability as a professor of Assyrian. The Waking-Conscious Section of the Mind recording his life as an Assyrian priest would be to-day a sealed section of many sections in his Mind-as-a-Whole.

The concentration of his present-day Waking Mind on the problem before him, and his anxiety to discover the true facts concerning the fragments would be carried over to his Etheric Mind in sleep and the Etheric Mind, obtaining the facts from this sealed Section of the past, creates the dream—here it is interesting to note that he awoke immediately after dreaming, and, rousing his wife, told her of the dream, thus showing that the state we call dreaming takes place only just previous to and during the return to consciousness of the Waking-Mind Section.

It is a common experience to dream, and awaken only a moment before falling asleep again. In most cases such dreams are not remembered, although one is cognizant of having dreamed.

The writer has frequently had the following experience: he has dreamed, awakened, fallen asleep again immediately, repeating the dream, which then appears as a recognized dream within a dream. On returning to normal consciousness he remembers the dream, or rather the dream and its repetition, completely.

The picture of the priest in the dream would thus be himself at that period, and the description of the treasure chamber just the normal impression the actual room had made on the Waking-Conscious Mind Section in operation at that date (1300 B.C.).

This idea is not so fanciful as may at first be thought, for it has been discovered that hypnotic experiments on suitable subjects can produce independent evidence in support of this kind of experience. There is also another way of obtaining independent evidence—as will be suggested in the following chapters.

(2) The second explanation is that the priest in the dream is actually an independent entity now existing in the Etheric realms.

The Professor, projecting his Etheric Body, actually meets the priest, and the information known to the priest is related to the Professor and the process of constructing the dream carried out in the usual way on the return of the Waking-Conscious Mind Section.

We will examine another type of dream involving completely different factors.

The case is quoted by F. W. H. Myers in his work, *Human Personality*, p. 88 (abridged edition).¹

The dream was experienced by Mrs. Storie—who was, by the testimony of Edmund Gurney, Professor Sedgwick and others, a witness eminently deserving of trust, besides the corroboration from her husband of the manifestation of a triple dream before the event was known.

"We have the actual notes written down by her as she informed us the day or the day after the news of the fatal accident arrived; solely for her own use and unmistakably reflecting the incoherent impressiveness of the broken vision."

¹ Published by Messrs. Longmans, Green & Co., London.

This dream portrays all the essential happenings connected with the fatal accident to a twin brother, and news of the tragedy was not received till one week after the dream, the dream occurring about four hours after the accident.

Mr. William Hunter had walked about 16 miles alone and had apparently sat down on the side of the railway track to adjust some bandages on his leg: he had removed one boot for this purpose. It was after 9 p.m. and no doubt he was tired and thoughtlessly laid back and fell asleep. The dream suggests that he was very deeply asleep, for the sound of the oncoming train roused him slightly, but before being conscious enough to move something projecting from the side of the train struck and killed him. It was subsequently ascertained that the time the train passed him was about 9.30 p.m.

Now, his sister, Mrs. Storie, was at home this Saturday night and at 8.30 p.m. began to feel unusually nervous and when she retired to her bed she had the feeling of some unseen presence being in the room.

She evidently went to sleep, for at 2 a.m. she awakened from the dream with a loud sigh sufficient to arouse her husband, the Rev. John Storie, whom she told she had been dreaming something unpleasant connected with a railway.

Now, the dream appears as a series of pictures and not as a coherent vision of a perfect sequence of events as they happen. Mrs. Storie describes her impressions as that of watching dissolving views. She sees a picture but not as a picture. A railway with engine puffing smoke and questions the meaning of it. Her question is answered by someone unseen, who suggests that the picture is connected with something wrong. In the next picture she recognizes her brother, William, and the position his physical body is in. She hears her brother saying: "I suppose I should move out of this," then sees him, with his eyes shut, lying flat on the ground. Near his head is the railway engine with what she described as a chimney (this chimney attracts her attention—she has never seen a railway engine with a tall chimney).

Many weeks later her husband, who also at the time of the dream had never seen or heard of such engines, saw one at Victoria. They were newly installed on the railways. In her dream she called out: "That will strike him," and the unseen voice answered, "Yes. Well, here's what it was." She is then shown a picture of her brother sitting down on the raised bank of the railway; she hears him speak again, saying: "I cannot go on or back. No." Sees him lying back. Hears him again, saying: "Is it a train? a train, a train." Then follows the impression of the moving train. Her brother is struck and the train 'went away with a swish.' She cries out: "They've left something behind, it is like a man." The unseen voice answered sadly: "Yes." The scene is changed now. Mrs. Storie looks up from the dark scene and in front of her there is a railway compartment in which sat the Rev. M. Johnstone of Echuea, in the light. She questions his being there and the voice tells her that he is on the train. Later it is verified that the Rev. Johnstone and his wife were on that train when William Hunter was killed.

Then followed the closing scenes of the dream.

The voice tells her he is now going away. She is startled, sees a dark figure, recognizes her brother's back and is aware of him putting his right

hand over his face in grief. She is aware of the presence of others and sees them indistinctly. From her brother's stern and solemn appearance she fears he is angry, but is told "No," then asks: "Is he going away?" The voice answers: "Yes." The dream is ended and, with a long sigh which awakened her husband, she awoke.

The following is a narrative given by Mrs. Storie on the evening of the 18th July.

'HOBART, TASMANIA.

'On the evening of the 18th July I felt unusually nervous. This seemed to begin (with the occurrence of a small domestic annoyance) about half-past 8 o'clock. When I went to my room I even felt as if someone was there. I fancied, as I stepped into bed, that someone in *thought* tried to stop me.

'At 2 o'clock I awoke from the following dream.

'It seemed like dissolving views. In a twinkle of light I saw a railway and the puff of the engine. I thought: "What's going on up there? Travelling? I wonder if any of us are travelling and I am dreaming of it?" *Someone*, unseen by me, answered, "No; something quite different—something wrong." "I don't like to look at these things," I said. Then I saw beyond and above my head William's upper half reclining, eyes and mouth half shut; his chest moved forward convulsively and he raised his right arm. Then he bent forward saying: "I suppose I should move out of this." Then I saw him lying, eyes shut, on the ground flat. The chimney of an engine at his head. I called in excitement: "That will strike him!" Then *someone* answered: "Yes—well here's what it was," and immediately I saw William sitting in the open air—faint moonlight—on a raised place, sideways. He raised his right arm, shuddered and said: "I cannot go on or back, *No*." Then he seemed lying flat. I cried out: "Oh! Oh!" and others seemed to echo: "Oh! Oh!" He seemed then upon his elbow, saying: "Now it comes." Then, as if struggling to rise, turned twice round quickly, saying: "Is it the train? *The train. The train.*" His right shoulder reverberating as if struck from behind. He fell back like fainting; his eyes rolled. A large dark object came between us like panelling of wood and rather in the dark something rolled over and like an arm was thrown up and the whole thing went away with a *swish*. Close beside me on the ground there seemed a long dark object. I called out: "They left something behind; it is like a man." It then raised its shoulders and head and fell down again. The same *someone* answered: "Yes, sadly" (? "Yes," sadly). After a moment I seemed called on to look up and said: "Is that *thing* not away yet?" Answered: "No." And in front in the light there was a railway compartment in which sat Rev. Mr. Johnstone of Echuea. I said: "What's he doing there?" Answered: "He's there." A railway porter went up to the window asking: "Have you seen any of—?" I caught no more, but I *thought* he referred to the thing left behind. Mr. Johnstone seemed to answer "No" and the man went quickly away—I thought to look for it. After all this the *someone* said close to me: "Now I am going." I started and at once saw—a tall dark figure at my head—William's back at my side—he put his right hand (in grief) over his face and the other almost

touching my shoulder. He crossed in front, looking stern and solemn. There was a flash from the eyes and I caught a glimpse of a fine pale face ushering him along and, indistinctly, another. I felt frightened and called out: "Is he angry?" "Oh, no!" "Is he going away?" Answered: "Yes" by the same *someone*, and I woke with a loud sigh which woke my husband, who said: "What is it?" I told him I had been dreaming 'something unpleasant'—named a railway and dismissed it all from my mind as a dream. As I fell asleep again I fancied the *someone* said: "It's all gone," and another answered: "I will come and remind her."

'The news reached me one week afterwards. The accident had happened to my brother on the same night about half-past 9 o'clock. Rev. Mr. Johnstone and his wife were actually in the train which struck him. He was walking along the line which is raised two feet on a level country. He seems to have gone sixteen miles—must have been tired and sat down to take off his boot which was beside him, dozed off and was very likely roused by the sound of the train. 76 sheep trucks had passed without touching him but some wooden projection, likely the step, had touched the right side of his head, bruised his right shoulder and killed him instantaneously. The night was very dark. I believe now that the *someone* was (from something in the way he spoke) William *himself*. The face with him was white as alabaster and something like this [a small sketch pasted on] in profile. There were many other thoughts or words seemed to pass but they are too many to write down here.

'The voice of the *someone* unseen seemed *always above* the figure of William which I saw and when I was shown the compartment of the carriage with Mr. Johnstone in, the *someone* seemed on a line between me and it—*above* me.'

(In an account-book of Mrs. Storie's on a page headed 'July' we found the 18th day marked with the words: 'Dear Willie died,' and 'Dreamed, dreamed of it all' appended.)

Extracts from Letters from Rev. J. C. Johnstone to Rev. John Storie:

'10th August.

'ECHUEA.

'The place where Hunter was killed is an open plain and there was consequently plenty of room for him to escape the train had he been conscious, but I think Meldrum's theory is the correct one, that he sat down to adjust some bandages on his leg and had thoughtlessly gone off to sleep. There is only one line of rails and the ground is raised about two feet—the ground on which the rails rest. He had probably sat down on the edge and lain down backwards so as to be within reach of some part of the train. It was not known at the time that an accident had occurred. Mrs. Johnstone and myself were in the train. Meldrum says he was not very much crushed. The top of the skull was struck off and some ribs were broken under the armpit on one side. His body was found on the Sunday morning by a herd-boy from the adjoining station.'

'29th August.

'The exact time at which the train struck poor Hunter must have been about 9.55 p.m. and his death must have been instantaneous.'

(The above correspondence with the account of the inquest in the *Riverine Herald* for the 22nd July.) The Melbourne *Argus* also describes the accident as having taken place on the night of Saturday, the 18th of July.'

Now, let us tabulate all the details of this remarkable case, for we shall find evidence of communication between the Etheric Mind of the brother suddenly deprived of physical life, and the Etheric Mind of the sleeping sister.

(1) A brother and sister are twins, separated from each other some thousands of miles. The sister is unaware that her brother is making a journey on foot.

(2) The sister is unusually nervous approximately one hour before her brother meets with an accident. Was her Etheric Mind aware of the tragedy to happen in another sixty minutes? Pre-cognition of death? Some unusual link often exists between twins.

(3) The intuitive faculty is functioned by the Etheric Mind Section, and again there is an indication of this faculty in action by Mrs. Storie having, for her, the unique feeling of an unseen presence in her bedroom.

(4) She fell asleep—the Waking-Conscious Mind Section was removed from the Consciousness and although she states that she did not think herself truly asleep, we know she must have been sound asleep, otherwise at 2 a.m. she could not have dreamed. Dreams are only possible during the *return* of the Waking-Conscious Mind Section to the normal waking state.

(5) From the dream we can visualize what actually did transpire at the accident.

Mrs. Storie, after the Waking-Mind Section had departed, became conscious in the Etheric condition of life, as compared with the physical condition of life. In the Etheric state projected from her physical body she meets her brother, who had about four hours previously been killed by accident on the railway. His physical body then lay, *undiscovered* and *unknown* to any living being, hundreds of miles away, by the side of a railway line.

The accident had caused complete separation of his Etheric Body and the Mind-as-a-Whole from its physical counterpart.

(6) From details in the dream we may construct an idea of what actually occurred to Mr. Hunter immediately after the accident. Friends of his, long since departed from the life in the physical world, were with him, and they assisted in bringing him to his sister. Death in this manner is a mental shock and we naturally find Mr. Hunter in a sad and disturbed state of mind, some hours after the accident. The affectionate tie existing between brother and sister seemingly makes it necessary for the brother to try to convey the details of his death to his sister, possibly to dispel any wrong ideas and doubts.

(7) From the dream it would appear that the pictures and statements were produced by someone other than the brother. His disturbed state

of mind, due to shock and possible condition of confusion, would make such communication extremely difficult.

(8) The complete details of the accident were given to Mrs. Storie while she was projected from the physical body, and would be recorded on her memory through the Etheric Mind Section, then functioning. The dream carries over to the Waking-Consciousness all it can from the memory produced from the Etheric Mind Consciousness.

(9) In this case we have the dreamer leaving the physical conditions and manifesting in the Etheric conditions with a brother who has left his physical body permanently four hours previously, and recording from a veridical dream the conscious fact of conversing also with others on that Etheric Plane.

(10) Mrs. Storie's account of her dream is an excellent illustration of the transmission of detail from the Etheric Mind to the Waking Mind. It is really a feat of memory, one state of mental activity being quite unaware of another.

In an unconscious individual the Waking-Conscious Mind Section has no conscious relationship with his Etheric Mind Section, but a memory factor exists common to both. The memory is a unit, but naturally it responds only to its own plane or state, the physical, or the Etheric. Each state separately records, relaying or connecting one with the other. Thus a memory from the Waking state may be made evident to the Etheric state and vice-versa.

We conclude this case, then, by recognizing :

(1) That facts concerning an accident, positively unknown to any human being at the time, were transmitted to a sleeping woman hundreds of miles away, four hours after it occurred.

(2) That in the account given, the name of a passenger in the train which caused the tragedy was correctly stated.

(3) That telepathy, spontaneous or otherwise, cannot account for facts revealed.

Continuing our study, we will now examine a further number of well-attested cases of spontaneous projection and action, before we consider the subject of hypnosis, whereby this phenomenon may be reproduced at will experimentally.

The following case is quoted from *Phantasms of the Living* (abridged edition),¹ by Gurney-Myers-Podmore, p. 364. It is under the title of 'The Development of Telepathic Hallucinations,' a title and a suggestion somewhat erroneous in the light of our present-day knowledge, for 'Telepathy' implies Thought and Thought—Thinking. To transmit a vision of a brown-and-white plaid shawl, it is vitally essential to Think of it. Did Mrs. P. even attempt to concentrate on appearing to Mr. J. Hernaman? Here are the details of the case :

From Mr. John Hernaman, F.S.A., Head Master of the Lambeth Boys' School, Hercules Buildings, London, S.E.

'When I lived in Bishopsgate, my rooms were at Salvador House. It was a grand old house. Formerly the home of a Spanish Ambassador, it had undergone strange vicissitudes. . . . My apartments consisted of a suite of five rooms, which I occupied with my housekeeper,

¹ Published by Messrs. G. Routledge & Sons, Ltd., London.

a middle-aged woman, and her son, a youth of 18, who waited on me. I gave up three of the suite for their use, reserving only two very large rooms, which communicated with each other, for my own. Well, one night as I lay asleep, I all at once woke to perfect consciousness, as wide awake as I am now, and there, in the embrasure made by the thickness of the wall, stood a little old woman in her nightdress and cap, with a small black-and-white checked shawl, as far as I could make out—like a duster pattern, over her shoulders. I want you particularly to remember the shawl. I knew her very well, and, as I lay, remarked to myself on the beauty and transparency of her complexion, while a soft lambent light seemed to play over the whole figure, such as you would see on your fingers when you rub a match, or the liquid gleaming phosphorescence one sometimes finds ridging the wavelets at sea. On noting this, the work of an instant, an intense and indescribable feeling took possession of me, beginning somewhere in the region of the feet, and passing up my spine, reached my head, where "each particular hair did stand on end." Vexed and annoyed with myself, I turned away from the sight, as the chime of St. Botolph's struck the quarter to two. When the sounds had died, and after the clock had struck the hour I fell asleep again and rested undisturbed till morning.

"On going downstairs I met one of our clergy, the Rev. George Wrench, the greatest friend I had in Bishopsgate (since deceased), and said: "Laugh at me; here am I, a man supposed to be educated, of average intelligence, at least, living in the very centre of the centre of civilization, an utter disbeliever in ghosts, and yet last night I saw one." "Nonsense," said he. "'Tis true," I repeated. "Well, come, who was it?" "Mrs. P.," I answered. "You don't say so. Do you know she is very ill?" "Not I." "But she is though," rejoined he, and we chaffed each other about the strange visitant. Well, all that day I went about my work and never gave my ghost a thought, retired to bed as usual, slept well and woke exactly at the same time as on the night previous. This I know by the jingle of the chimes immediately after waking, and the clock striking the succeeding hour of two. The same intense feeling passed over me—that horrid, creepy dread, but I resolutely turned from the side on which the embrasure lay, and reproached myself for being a fool. Nor would I look, and yet I felt assured of her presence. When I got up I found that she had sent a message, wishing to see me. She was the attendant on the pew at my side of the church, a poor widow woman of quiet, gentle manners, a friend of my housekeeper's who sometimes came in to help if we had any extra company. Often when I have gone round to the kitchen she has risen up respectfully, while I used to say: "How much you remind me of my dear old mother," and have more than once caressingly stroked her hair. I went to see her. There she lay in her little bed—so clean and tidy—so peaceably passing away in a trance-like calm. She at once recognized my voice, when a pleased smile of restful satisfaction seemed to play over her face. . . . As I was leaving the room, on turning to look at her, I noticed how striking were the points of resemblance to the figure in the embrasure, but it was incomplete—the shawl was wanting. So I said to her sister who was

nursing her : "Have you ever during her illness thrown about her a little black-and-white checked shawl?" I gave no reason for my question, "No, sir," was her answer. "No, we haven't such a thing in the house"; then suddenly she exclaimed : "Oh, do you mean a little brown-and-white plaid, like this?" making a sudden dive behind a box near the bed's head, from which she brought out the identical shawl, a *brown-and-white checked*, which she at once placed round the shoulders of the invalid, and the picture was complete.'

(Next night, a friend of Mr. Hernaman's, Mr. James F. Maule, . . . spent the night with him.)

'My rest was sound and undisturbed until the morning, when George, my housekeeper's son, came rushing into the bedroom, after a hasty knock, with a face full of fright, and said : "If you please, sir, Mrs. P. wants you again." While I dressed, my friend laughed at me and joked immoderately. George brought me in a cup of coffee, which I hastily swallowed while dressing ; but before I could get to her house, which was hard by, she had passed away.

'All I have said with regard to myself is true as it occurred to me and yet my judgment refuses to believe it. I consulted a medical friend. I was so annoyed with myself for thinking the thing possible for a moment. He, too, laughed at me, but wished George to occupy the spare bed till my holidays came, which were close at hand. I did learn some months later that she had saved a little money—not much, about £90, I believe—and was very anxious indeed that I should have charge of it for her two children, who were living at home with her.

'(Signed) JOHN HERNAMAN.'

It will be noted that Mr. Hernaman remarked upon 'the beauty and transparency of her complexion'—this is the natural appearance of the Etheric double ; also he noted a 'soft lambent light seemed to play over the whole figure'—this was the Auric light, normal to the Etheric double, it being impossible to see one without the other.

Was it likely that Mrs. P. knew anything about Auric light and concentrated upon that as well as the shawl? Such would have been necessary in telepathy. From Mr. Hernaman's statement that he was 'an utter disbeliever in ghosts' it does not seem likely he would expect to see either the beauty or the Auric light, during the visitation of Mrs. P.

How, then, can this be an 'Hallucination'? We have in this case the facts—i.e. the sick and dying woman lying in bed in her nightdress and cap, and on occasion we know she had the brown-and-white checked shawl placed round her shoulders. An hallucination is '*seeing that which is not*.'

There are hundreds of similar recorded cases, from the beginning of history to the present day and similar phenomena will occur in the future because we all without exception have an Etheric body which under certain conditions may be clearly seen. To awaken from sleep when the five-sense Waking Conscious Section of the Mind-as-a-Whole has been quiescent and the Etheric Conscious Section has had control, is one of the most natural and commonest moments for the Etheric Vision—the sight of the Etheric double—to transmit to the physical brain and Waking Consciousness a vision such as the case we have just considered. With an

hallucination, the average person would never see 'the beauty and transparency' of a human figure and certainly not see the Auric light. The important point for us to consider is Motive. What reason, if any, was there for Mrs. P. to visit Mr. Hernaman? 'She had saved a little money, about £50, and was very anxious indeed that he (Mr. Hernaman) should have charge of it for her two children.' . . . Mr. Hernaman had no knowledge that this little woman was dying and possibly she had no reason to think he would call to see her without a special request, so her DESIRE in her waking state becomes translated into ACTION in her Etheric state, and in the Etheric counterpart of her physical attire—nightdress, cap and checkered shawl—she appears to Mr. Hernaman in his room.

An illustration of this phenomenon, which, as we have seen, took place *before* transition from physical life, is shown to occur immediately *after* death, in the following case.¹

It is from Mrs. Clerke, of Clifton Lodge, Farquhar Road, Upper Norwood, S.E. :

'In the month of August . . . about three or four o'clock in the afternoon, I was sitting reading on the veranda of our house in Barbadoes. My black nurse was driving my little girl, about eighteen months or so old, in her perambulator in the garden. I got up after some time to go into the house, not having noticed anything at all, when this black woman said to me : "Missis, who was that gentleman that was talking to you just now?" "There was no one talking to me," I said. "Oh, yes, dere was, Missis—a very pale gentleman, very tall, and he talked to you, and you was very rude, for you never answered him." I repeated there was no one, and got rather cross with the woman, and she begged me to write down the day, for she knew she had seen someone. I did, and in a few days I heard of the death of my brother in Tobago. Now, the curious part is this, that I did not see him, but she—a stranger to him—did ; and she said that he seemed very anxious for me to notice him.

'(Signed) MAY CLERKE.'

In answer to inquiries, Mrs. Clerke says :

'(1) The day of death was the same, for I wrote it down. I think it was the 3rd of August, but I know it was the same day.

'(2) The description, very tall and pale, was accurate.

'(3) I had no idea that he was ill. He was only a few days ill.

'(4) The woman had never seen him. She had been with me for about eighteen months, and I considered her truthful. She had *no object* in telling me.'

In conversation, I learned that Mrs. Clerke had immediately mentioned what the servant said, and the fact that she had written down the date, to her husband, Colonel Clerke, who corroborates as follows :

'I well remember that on the day on which Mr. John Beresford, my wife's brother, died in Tobago—after a short illness of which we were not aware—our black nurse declared she saw, at as nearly as possible

¹ Case (242), p. 410, *Phantasms of the Living*. Published by Messrs. G. Routledge and Sons, Ltd., London.

the time of his death, a gentleman, exactly answering to Mr. Beresford's description, leaning over the back of Mrs. Clerke's easy-chair in the open veranda. The figure was not seen by anyone else.

‘(Signed) SHADWELL H. CLERKE.’

We find it stated in *Burke's Peerage* that Mr. J. H. de la Poer Beresford, Secretary for the Island of Tobago, died on August 3rd, 1863.

The vivid reality possible to be produced in the projection of the Etheric body has been faithfully recorded hundreds of times, from the last century to the present day, and many excellent accounts are to be found in the three volumes entitled *Death and its Mystery*, by Camille Flammarion, published in 1923. Others will be found in *Phantasms of the Living*, from which the following example is taken, p. 490, Case (329) :

‘On Thursday, the 5th of September, about the hour of 10.45 a.m., on entering my office, I found my clerk in conversation with the porter, and the Rev. Mr. H. standing at the clerk's back. I was on the point of asking Mr. H. what had brought him in so early (he worked in the same room as myself, but was not in the habit of coming till about midday) when my clerk began questioning me about a telegram which had missed me. The conversation lasted some minutes, and in the midst of it the porter gave me a letter which explained by whom the telegram had been sent. During this scene Mr. R., from an office upstairs, came in and listened to what was going on. On opening the letter, I immediately made known its purport, and looked Mr. H. full in the face as I spoke. I was much struck by the melancholy look that he had, and observed that he was without his necktie. At this juncture Mr. R. and the porter left the room. I spoke to Mr. H., saying : “Well, what's the matter with you ? You look so sour.” He made no answer, but continued looking fixedly at me. I took up an enclosure which had accompanied the letter and read it through, still seeing Mr. H. standing opposite to me at the corner of the table. As I laid the papers down my clerk said : “Here, sir, is a letter come from Mr. H.” No sooner had he pronounced the name than Mr. H. disappeared in a second. I was for a time quite dumbfounded, which astonished my clerk, who (it now turned out) had not seen Mr. H. and absolutely denied that he had been in the office that morning. The purport of the letter from Mr. H. which had been written on the previous day was that, feeling unwell, he should not come to the office that Thursday, but requested me to forward his letters to him at his house. The next day, Friday, about noon, Mr. H. entered the office, and when I asked him where he was on Thursday about 10.45, he replied that he had just finished breakfast, was in the company of his wife, and had never left the house during the day. I felt shy of mentioning the subject to Mr. R., but on the Monday following I could not refrain from asking him if he remembered looking in on Thursday morning. “Perfectly,” he replied ; “you were having a long confab. with your clerk about a telegram, which you subsequently discovered came from Mr. C.” On my asking him further he said : “He was standing at the corner of the table, opposite you. I addressed him, but he made no reply, only took up a book and began reading. I could not help looking

at him, as the first thing that struck me was his being at your office so early, and the next his melancholy look, so different from his usual manner ; but that I attributed to his being annoyed about the discussion going on. I left him standing in the same position when I went out, followed by the porter." On my making known to Mr. R. that Mr. H. was fourteen miles off the whole of that day he grew quite indignant at my doubting the evidence of his eyesight, and insisted on the porter being called up and being interrogated. The porter, however, like the clerk, had not seen the figure.'

We find in these phenomena of the Etheric body almost an equal number of phases of the mental state as are commonly observed with the Physical counterpart. At a lecture or a musical recital we may see one person manifesting intense interest or pleasure, while by his side another is drowsy with boredom. Thought is the dynamic power, whether it produces enthusiasm or lethargy ; it is controlled by the amount of *interest* applied by the Mind-Section in operation. In this case of Mr. H. we note that he was unwell ; a slightly lowered vibratory state of the physical body is always more conducive to Etheric projection. As a clergyman, he may have been in the habit of concentrating deeply or of meditating in prayer. Thus, thinking of the office and being one of those rare people who, without design or will, project their Etheric bodies easily—they belong to a particular stage in Conscious Evolution—projected himself to the office.

The lethargic state he displayed shows he was manifesting naturally, without Conscious determination by his Waking-Conscious Mind Section. With the knowledge of the Mind-as-a-Whole and its separate Sections being provided for the manifestation of Consciousness on the plane to which it belongs, it can be easily realized that Mr. H. in his physical body at home, was totally unaware, in his Waking-Mind Section, that he had paid a visit to his office, fourteen miles away, appearing in his Etheric body among his friends. His Etheric Mind Section knew about it, but even with knowledge and desire, it is not always possible to transmit information from one Section of the Mind to another.

The writer, some years before his experiments in telepathy and hypnotic control, had excellent evidence of this inability to make facts belonging to the Etheric side of life become conscious in the Waking Section of the Mind-as-a-Whole.

One of many such experiments will be sufficient to illustrate what Thought, manifesting the Etheric counterpart of the physical body can accomplish under conditions controlled by natural laws. The writer was on the point of leaving his house in Park Street, Mayfair, early one afternoon to keep an appointment, when his secretary friend, an elderly woman, gifted mentally and having a good degree of clairvoyant ability, unexpectedly mentioned that she was feeling very unwell, with pains in her head and eyes. It was suggested that she should lie down in a darkened room until the writer returned, when he would try to relieve her. No mention of any experiment was made. He walked to the Marble Arch Tube station and travelled underground to Chancery Lane. On sitting down in the train he concentrated on these words : 'Drink some cold water and you will fall asleep in twenty minutes, and afterwards awaken, feeling

well.' The writer can still remember vividly his surprise on opening his eyes to see Chancery Lane Station. He had only sufficient time to step off the train before it moved on. Bond Street, Oxford Circus and the other stations had been passed unnoticed.

A little more than an hour later he returned to Park Street to be greeted by his secretary saying: "Do you know you returned here quite a short time after leaving? You said: 'Drink some cold water and you will fall asleep in twenty minutes and afterwards awaken, feeling well.' I saw you very distinctly and clearly heard those words; I drank some water, and later fell asleep, in fact I have only been awake a short time; all the pains have ceased."

The writer had no conscious knowledge of his Etheric double appearing or speaking. On many occasions afterwards this kind of experiment was repeated, with varying degrees of success—but the best and most successful results were always obtained when the need for help or some real purpose could be served by the experiment; this point is of great importance in all psychological work. If some serious purpose is added to the desire to discover the truth, or prove personally a particular fact, then the negative attitude of mind is replaced by one which is positive and more compelling, and in all experiments depending on active THOUGHT, it may be easily realized how much more important this dual purpose must be, in the endeavour to obtain successful results.

It will also be obvious that in an experiment such as that just related, one has evidence of great importance. For instance, the telepathic message was correctly received, and the instructions carried out. This brought a suggestion of help to the Waking-Conscious Mind Section, which aided the Instinctive Mind Section to accomplish all that was necessary to produce sleep in one suffering considerable pain. We have not only the demonstration of telepathy and clairvoyant vision of the Etheric double, but we have the more important fact, the relief of pain. Altogether these factors greatly reduce the possibility of 'chance' and various other detrimental explanations.

Sometimes the transmission of things appertaining to the Etheric realm to the Waking-Conscious Section of the Mind is incomplete, due in most cases to the Plane of Consciousness on which the person witnessing the manifestation exists at the time.

In Case (332), p. 493, in *Phantasms of the Living*, we shall see:

(1) The narrator was only able to see 'a soft light in the room'—the Auric light, as seen by Mr. Hernaman—appearing as a cloud of light 'forming a halo of the brightness of the moon.'

(2) Telepathy from an unseen person in the Etheric Realm produced a 'feeling' in place of 'hearing' instructions for him to lie down.

(3) The child was physically asleep, but must have been wide awake in his Etheric body to have seen his Mother, who had died some six months before.

This case is an experience of the Rev. C. Jupp, Warden of the Orphanage and Convalescent Home, Aberlour, Craigellachie:

'... A man died leaving a widow and six orphan children. The three eldest were admitted into the Orphanage. Three years after-

wards the widow dies, and friends succeeded in getting funds to send the rest here, the youngest being about four years of age. Late one evening, about six months after the admission of the younger children, some visitors arrived unexpectedly and the Warden agreed to sleep in the little ones' dormitory, which contained ten beds, nine occupied.

'In the morning, at breakfast, the Warden made the following statement: "As near as I can tell I fell asleep about eleven o'clock, and slept very soundly for some time. I suddenly woke without any apparent reason, and felt an impulse to turn round, my face being towards the wall, from the children. Before turning, I looked up and saw a soft light in the room. The gas was burning low in the hall, and the dormitory door being open, I thought it probable that the light came from that source. It was soon evident, however, that such was not the case. I turned round, and then a wonderful vision met my gaze. Over the second bed from mine, on the same side of the room, there was floating a small cloud of light, forming a halo of the brightness of the moon on an ordinary moonlight night.

"I sat upright in bed, looking at this strange appearance, took up my watch and found the hands pointing to five minutes to one. Everything was quiet, and all the children sleeping soundly. In the bed over which the light seemed to float slept the youngest of the six children mentioned above.

"I asked myself: 'Am I dreaming?' No, I was wide awake. I was seized with a strong impulse to rise and touch the substance, or whatever it might be (for it was about five feet high), and was getting up when something seemed to hold me back. I am certain I heard nothing, yet I *felt* and perfectly understood the words—'No, lie down; it won't hurt you.' I *at once* did what I *felt* I was told to do. I fell asleep shortly afterwards and rose at half-past five, that being my usual time. At six o'clock I began dressing the children, beginning at the bed furthest from the one in which I slept. Presently I came to the bed over which I had seen the light hovering; I took the little boy out, placed him on my knee, and put on some of his clothes. The child had been talking with the others; suddenly he was silent. And, then, looking me hard in the face with an extraordinary expression, he said: 'Oh, Mr. Jupp, my mother came to me last night. Did you see her?' For a moment I could not answer the child. I then thought it better to pass it off, and said: 'Come, we must make haste, or we shall be late for breakfast.'"

'The child never afterwards referred to the matter, we are told, nor has it since ever been mentioned to him. The Warden says it is a mystery to him; he simply states the fact and there leaves the matter, being perfectly satisfied that he was mistaken in no one particular.'

Most children are able to see clairvoyantly at an early age, and the attitude of this little boy to his statement of seeing his mother appears perfectly natural as if it may have been only one of many such experiences—and what could be more natural than that a mother should constantly visit her baby boy she had to leave behind in this physical world. The *inability* to visit her baby would make the most perfect HELL for any mother suddenly separated from her infant.

Before concluding these examples of the manifestation of the Etheric double it may be helpful to future students to mention some phenomena often confused with the true Etheric projection known as Thought forms. To be precise, all manifestations and phenomena are Thought forms—a table or chair in the Physical World commences as such; but in the Etheric phenomena the Projection of the double (naturally controlled by Thought processes, as in all manifestations in Conscious Life) is what its title suggests—a projection: while the appearance of a Thought Form 'double' is merely a picture or thought photograph, and is not animated; also it is usually lacking in the density of form common to the appearance of Projection phenomena.

An illustration of this is to be seen in Case (331), p. 491,¹ and the account was given by Mr. Charles A. W. Lett, of the Naval and Military Club, London, W.:

'(331) . . . My wife's father, Captain Towns, died at his residence, Cranbrook, Rose Bay, Near Sydney, N.S.Wales. About six weeks after his death my wife had occasion, one evening about nine o'clock, to go to one of the bedrooms in the house. She was accompanied by a young lady, Miss Berthon, and as they entered the room—the gas was burning all the time—they were amazed to see, reflected as it were on the polished surface of the wardrobe, the image of Captain Towns. It was barely half figure, the head, shoulders, and part of the arms only showing—in fact, it was like an ordinary medallion portrait, but life-size. The face appeared wan and pale, as it did before his death; and he wore a kind of grey flannel jacket, in which he had been accustomed to sleep. Surprised and half alarmed at what they saw, their first idea was that a portrait had been hung in the room and that what they saw was its reflection—but there was no picture of the kind.

'Whilst they were looking and wondering, my wife's sister, Miss Towns, came into the room, and before either of the others had time to speak she exclaimed: "Good gracious! Do you see Papa?" One of the housemaids happened to be passing downstairs at the moment, and she was called in, and asked if she could see anything, and her reply was: "Oh, Miss! The master." Graham—Captain Towns' old bodyservant—was then sent for, and he also immediately exclaimed: "Oh, Lord save us! Mrs. Lett, it's the Captain!" The butler was called, and then Mrs. Crane, my wife's nurse, and they both said what they saw. Finally Mrs. Towns was sent for, and, seeing the apparition, she advanced towards it with her arm extended as if to touch it, and as she passed her hand over the panel of the wardrobe the figure gradually faded away, and never again appeared, though the room was regularly occupied for a long time after.

'These are the simple facts of the case, and they admit of no doubt; no kind of intimation was given to any of the witnesses; the same question was put to each one as they came into the room, and the reply was given without hesitation by each. It was by the merest accident that I did not see the apparition. I was in the house at the time, but did not hear when I was called.

'(Signed) C. A. W. LETT.

¹ *Phantasms of the Living*.

'We, the undersigned, having read the above statement, certify that it is strictly accurate, as we both were witnesses of the apparition.

'(Signed) SARA LETT,
SIBBIE SMYTH (*née* TOWNS).'

We must now leave these interesting spontaneous phenomena and study the facts demonstrated by hypnosis.

What is hypnosis?

First let it be clearly understood it is not sleep, either natural or supernatural; normal or supernormal. To refer to the state produced by hypnosis as 'Sleep' is usual, owing to the appearance of sleep, and often to the apparent unconsciousness similar to that of natural sleep.

Here we must remember that to the Mind-as-a-Whole there is no state of complete unconsciousness. This can only apply to a section of the Mind.

Hypnosis is a means by which the Waking-Conscious Mind Section is removed by the Instinctive Mind Section in co-operation with the Etheric Mind Section from the normal state of waking life.

Hypnotism induces the mental state wherein normal and extra-normal action may be demonstrated; it is also a state where conscious freedom and activity of the other sections of the Mind-as-a-Whole may, together with the Etheric double, produce intelligent manifestations. Hypnotism is the science and art of inducing hypnosis. This state of active conscious life, free of the Waking-Conscious Mind's limitations, prejudices, and self-restrictions experienced in hypnosis, can be self-induced by adepts, or by the suggestion of objects or a person.

The writer has witnessed an exhibition of self-induced hypnosis by an adept of Indian Yoga wherein complete cataleptic trance was demonstrated almost instantaneously and the body laid on supports at neck and ankles several feet from the ground. After five minutes of this rigidity and then being lifted into the perpendicular position, this adept returned to normal consciousness. Hypnotism is the one great science that forms the most conclusive and indispensable link between the Waking-Conscious Section and the other sections of the Mind-as-a-Whole.

The Great Architect of the Universe has not left us to puzzle out the answers to such spontaneous phenomena as already quoted in dreams, phantasms of the living,¹ and other unusual demonstrations of man's greater self, by pure conjecture, but by intelligent effort and the accumulation of evidence of similar happenings. We are helped also by the knowledge of Hypnosis—and to the delight of the intellectual—to employ a science with a technique which can, at will, reproduce the substantial factors of all spontaneous phenomena within the laws of this science.

From the preceding chapters those students of Hypnotism who have been so bewildered by its phenomena will, we think, see very clearly the explanation of much that has puzzled even excellent exponents of hypnotic technique. Without the essential linking-up of Evolution and the construction of the Mind-as-a-Whole, any efforts to explain the operations involved in Hypnosis must fail. They have been generally avoided, as may be seen on reading the chapter on Hypnotism, p. 20, *The Supernormal*, by G. C. Barnard, M.Sc. (1933):²

¹ See Glossary.

² Published by Messrs. Rider & Co., London.

'Fifty years ago Hypnotism was not regarded differently from clairvoyance or prevision ; it was all humbug in the eyes of scientific authorities. To-day it has been adopted into official medical practice and the man who boldly denied the possibility of inducing "sleep" would be regarded as an ignoramus, *Hypnotism still remains essentially occult and still presents the same transcendental problems ; only our present-day practitioners tacitly agree to pay no attention to this.*'

This author's history of Hypnotism I recommend to the student. He rightly says of this subject : 'It is so instructive that no one who is interested to see the kind of fate which awaits new discoveries in a new age should omit to study it.'

The famous work on Hypnotism by Mesmer, born 1734, only received serious recognition about 1842. Gassner, Marquis de Puysegur, Elliotson, Professor of University College, London, Gregory, Esdaile, James Braid, Dr. Milne, Bramwell, Liebault, Charcot, Professor Richet, Dr. Bernheim, Gurney, Janet, De Roches, Dr. Schrenk-Notzing, Boirac, Atrutz, Bernard Hollander, Wetterstrand, Ochorowicz, du Potel, Baron von Reichenbach, Dr. Lloyd Tuckey—all these names appear in the history of Hypnotism down through the centuries ; to-day we may add to them Dr. Cannon, Arthur Spray, Alec Erskine, Victor Dane and Eric Cuddon. The work of all these eminent men occupies the pages of 1,200 volumes worthy of study ; although each has used his own particular method, often with ideas as opposite as the Poles, the manifestations have remained constant.

Hypnotism has so many and such varied manifestations that it is not surprising to find a number of fanciful ideas popularly accredited to it. Most of these ideas are, fortunately, very incorrect ; for instance, that only people with weak will power can be hypnotized. In practice it is often extremely difficult to produce in these people even the light degree of 'sleep.' Then, again, you will hear it said that if you are hypnotized often, you lose your will power and independence. Actually, the reverse is true. Also that harmful things can be accomplished at the mere command of the hypnotist—even murder. In reference to all these erroneous ideas, we must consider the facts of individual conscious life.

Hypnotic 'sleep' does not change a man either into an angelic being or a demon. Nothing changes the individual Evolution suddenly : it is always a matter of steady growth of Consciousness. According to the Evolution of the individual so correspondingly has he that degree of mental attainment. If a man has not evolved further during his normal waking state, he will most happily steal other people's belongings ; such a man may, under hypnosis, be induced to steal, because he is still the *same man* as when awake, and because he does not yet possess that degree of Consciousness which tells him that it is more important not to steal. If he has reached that stage of Consciousness in the Evolution of his Mind—not to be confused with intellectual training, social code or environment, for these are but aids to the Evolution of conscience—he will automatically resist the command to steal and no one will be able to compel him to do so. But should the command to steal be, for instance, an experiment in which the hypnotist knows that what may be 'stolen' by his 'subject' will

be returned later, that it is a make-believe demonstration and not a genuine theft, then, just as an actor plays his part, the 'subject' may easily be made to play-act the part of stealing.

Telepathic rapport is so maintained between the hypnotist and a good 'subject' that whatever is thought by the hypnotist is immediately transmitted to the 'sleeping subject.' The inertness of the Waking-Conscious Mind Section is so misleading that it is difficult to conceive of the 'subject' operating in a fully conscious state other than the waking state, obeying voluntarily the dictates of the hypnotist. In Hypnosis we are not dealing with a human automaton. The 'subject' permits the manifestations according to his degree of Evolution. Often he is capricious or obstinate, but sometimes shows resourcefulness or intelligent opposition to the suggestions.

An interesting exhibition of this occurred to the writer, and the case indicates the complete functioning of the memory belonging to the Waking-Conscious Mind.

A country woman suffering from an abscess in the corner of her right eye and the nose asked the writer if he could do anything to ease the excruciating pain. Naturally sleep had been impossible for several nights and a swelling the size of a walnut was visible. Fortunately she was a good 'subject' and, although it was the first time she had been hypnotized, she went into a deep sleep, amnesia (loss of memory) and anæsthesia (loss of pain) being induced. Natural sleep was restored and pain kept away until the trouble was over. After several hypnotic 'sleeps' and without any order or suggestion, this good 'subject' one day on waking from 'sleep' spoke of seeing the auric light and of many so-called dead people belonging to her. This led to the following experiment to see if she could 'travel.' After producing the hypnotic 'sleep' with the 'subject' quite ignorant of the proposed experiment, the writer asked the 'subject' if she had a clock in one of the rooms at her home about half a mile away. She replied that there was a clock on the mantel board in her sitting-room. She was told to go home and look at this clock and to state the time by it. Asked if she had reached home, she replied that she had, but that she could not see the clock face clearly. This statement we will call No. 1. Told that if she went nearer it would be clearly visible, she said (2): "I can see it now. It has just gone twelve o'clock." She was told that 'just gone twelve o'clock' was not a definite enough answer. Please say the exact time it shows. (3): "Just gone twelve o'clock," she repeated, this time in rather a nervous but determined tone of voice. She was told more forcibly that she must state exactly where the hands of the clock were pointing, and not say 'just gone twelve o'clock.' Sharply and decisively she said (4): "*It is exactly fourteen minutes past twelve o'clock, but this clock is six minutes fast.*" This 'subject' had been in the hypnotic 'sleep' for twenty minutes before being told to take this non-physical journey home, and normally it would have been impossible for her to know the correct time at that moment; yet by deducting six minutes from the time she had given it was correct by the Greenwich time signal.

This little experiment illustrates the fact that a 'subject' is very much alive and conscious, and also must have access to the Waking Mind's memory, for the six minutes ahead of correct time was remembered in the 'sleep' state. In her waking state this 'subject' knew that this clock was

six minutes fast. Probably, too, if asked the time, she would casually say: "Just gone twelve o'clock," but in her 'sleep' state she showed anxiety lest she should make a statement misleading and untrue. She wanted to avoid the direct answer—even avoid the answer altogether, so she first replied that she could not see the clock clearly. In statement No. 2 she avoided the answer that would state the incorrect time. In No. 3 she repeated the evasion and, finally, in No. 4 revealed the objection—that the time by the clock was not true. It is as though she had to think of a way out, so she explained that the clock was fast.

It could be assumed from this that the Mind of the 'subject' quite seriously considered that the writer's desire was to know the correct time. Such would be in strict accordance with this 'subject's' normal habit of mind.

Practical hypnosis demonstrates in no uncertain manner that individuality exists in the most definite degree. One method may succeed in sending a number of 'subjects' into the 'sleep,' but each one of those 'subject's' response to suggestion will be different. Their several capabilities under hypnotic influence will be different also.

We, therefore, find, as would be expected, a great variety of 'states' in which 'subjects' may behave according to their individuality and state of Consciousness in Evolution. There are numerous different accounts by various authorities, suggesting an order or scale in the degrees of hypnosis, but such only applies to a given number of people in certain stages of Evolution. We can, however, outline three different states, it being remembered that each separate state has hundreds of variations.

First state.—This is the state of light hypnosis. In this state the 'subject' is fully conscious of himself and his surroundings. He is completely passive, with varying degrees of general sensibility; muscular effort may be suspended. Yet the least alarm, such as touching him, lifting the eyelid or suggesting that he cannot move, will bring him back into the normal waking state. In this light degree of hypnosis he may remember fully or only in part things that have been said to him.

Second state.—In this state the trance is deeper. The 'subject' is more *en rapport* with the hypnotist and is insensible to his surroundings. He remembers nothing on waking, yet sent back to 'sleep' he will remember all he has done. Most of the demonstrations of hypnosis may be made in this state.

Third state.—The first state merges into the second and the second into the third. Here we find the sonambulist state in which the hypnotist has the greatest amount of control over the 'subject.'

Telepathic rapport may be reached in a few cases with manifestations of travelling and post-hypnotic action. The writer has sent 'subjects' into the deep 'sleep,' and although shut away at considerable distance, without any possible means of suggestion, has awakened them later by telepathic control. The necessary degrees of anæsthesia for surgical operations as well as for treatment and catalepsy come within the scope of this third state.

What must happen to the 'subject' before hypnosis can manifest itself?

The normal waking state consists of the full activity of the Waking-Conscious Mind Section acting through the brain in conjunction with the

Instinctive Mind Section. For hypnosis to take place this normal waking state must be withdrawn. In normal sleep it is withdrawn, so that the sleep state is detached from contact with the brain. To command a person sleeping naturally to perform some act would result in simply waking him.

In hypnotic 'sleep' the brain may be used without fear of disturbing the 'sleep.' Manifestations requiring the functioning of the brain centres are numerous and often greatly excel any such mental effort attempted in the waking state.

It will be found throughout all the demonstrations of hypnosis that the eyesight is affected—influenced—first. Something occurs which produces an abnormal condition in the eyes and in the optic nerve. It is from the reaction on the eyes that the hypnotist usually can tell when the 'subject' is going into the induced 'sleep.' Eyelids automatically quiver, then close, and the pupils of the eyes turn upwards, so that if the lids are raised only the whites of the eyes are visible.

This is common to the majority of cases. In others the eyes will become fixed and glassy looking with lids wide open. Let us picture a simple demonstration.

The hypnotist is about to send a 'subject' to 'sleep' *for the first time.*

(a) It is essential that the 'subject's' mind be aware of what is desired. This does not mean that the individual must know in his Waking-Conscious Mind that he is going to be hypnotized. If anyone becomes passive and willing to relax, and has sufficient confidence to allow another to suggest a restful condition, such an one, if highly suggestible, will fall into the hypnotic 'sleep' without expecting such a possibility. This passive state is a form of conscious permission.

In conscious permission the 'subject' acquiesces to the same factors being established, but in his desire to experience this 'sleep' there is a certain advantage.

As soon as the suggestion of resting peacefully is made, of relaxing all muscles of the body, of feeling drowsy, association of ideas establishes the natural conclusion of rest which usually results in ordinary sleep.

In hundreds of ways the idea of sleep can be conveyed to the mind—the Instinctive Mind Section.

As soon as the Waking-Conscious Mind Section of the individual has conveyed the idea of sleep to the Instinctive Mind Section, the latter begins to exhibit it in some degree, such as drowsiness or complete relaxation and light 'sleep,' later going deeper and deeper into the unconscious 'sleep.' In the drowsy state preceding this 'sleep' the optic nerves and corresponding brain centres are affected, and as 'sleep' progresses the eyelids close and in the majority of cases the eyeballs turn upward. It appears as if normal sight and the normal Waking state synchronized, just as an electric current does in a circuit when a switch is turning the current on. When the Instinctive Mind Section switches on the current we open our eyes and become conscious in the Waking state and when this Mind Section switches off the current we fall asleep. In the case of a well-developed 'subject' this electric simile is a striking parallel, for the 'subject' will, when told to sleep, go instantaneously into that state and as rapidly awoken from it.

(b) The conclusions we reach thus far are :

1. The Instinctive Mind Section has, in some way, directly or indirectly, to *know* that hypnotic 'sleep' is to take place.
2. Conditions must exist which permit the Instinctive Mind Section to act.
3. The Instinctive Mind Section withdraws that power which maintains normal activity between the eyes and the brain.
4. As soon as normal sight ceases to function, hypnosis is established.

We have seen in previous chapters that the Instinctive Mind Section is the evolved consciousness containing all the indirect knowledge of bodily function and maintenance of life, as well as being controller of all processes in connexion with life in its fulness. This Mind Section controls every function of the Etheric Double as well as its physical counterpart, and thus under hypnosis we see the wonderful demonstration of combined activity of mind in the physical as well as in the Etheric spheres. Mathematical calculations—abnormal to the waking state—as well as clairvoyance and spiritual conceptions foreign to the physical life of the 'subject' are added to the Instinctive Mind's power to release forces through the Etheric Double so that owing to increase of physical strength, feats far beyond the normal may be demonstrated. It is this Mind that induces general anæsthesia and insensibility in favourable 'subjects.' Under these conditions surgical operations have been successfully performed with great advantage to the patient who can be kept free from the usual distress and after effects of drugs or shock.

To the question—what must happen to the 'subject'—we must mention an important factor connected with the Aura. The Aura of the 'subject' is definitely somewhat changed during hypnosis. It changes even during the waking state, due to attitudes of the Waking-Conscious Mind, as well as in normal sleep. The Aura forms the most important link between the Etheric and the Physical bodies. The rapport between hypnotist and 'subject' depends upon the Aura, and in all telepathic communications a thread of Auric force joins hypnotist and 'subject.' When the hypnotist commences to concentrate on sending the 'subject' to 'sleep' Auric force is immediately centred on the 'subject,' who, if an excellent one, will respond to every test and order, in complete silence.

Reactions on the nervous energy of the hypnotist show that some vital force has been expended, with a temporary corresponding loss of vitality. In this connexion we can see some truth in Mesmer's conception of hypnosis. In his use of 'passes' over the 'subject' he was directing and using Auric force, although this actual force did not produce the 'sleep' as Mesmer thought it did.

But, what about the later school of Suggestionists who believed they sent their 'subjects' to 'sleep' by a use of words, entirely without so-called 'magnetic passes' used by Mesmer? Both methods succeed in producing 'sleep' because the *vital principle involved is the concentration of Thought by the hypnotist* on sending the 'subject' into 'sleep.' This primary condition exists equally in both cases. The *intent* is there before either 'pass' or words are used, and the evidence for this exists in the demonstration of 'sleep' induced by telepathy.

Hypnosis belongs actually to the Realm of the Ether, and life in that state finds telepathy its universal language, because thought is universal. Even on the Earth every race of Man has the power of Thought in common with every other race. It is when thought is translated into words that divergence sometimes occurs. It would be natural, then, to expect that when a 'subject' is thrown from his normal physical state into the Physical-Etheric state whereby the combination of forces produce super-physical phenomena, that the telepathic condition should become the common means of communication. Telepathic experiments have shown that they may be successfully accomplished by two people in their normal physical state, so that it is not surprising that, no matter what method is used to produce the 'sleep,' telepathic rapport is immediately set up. This does not need great concentration or effort of will, as popularly supposed. The receptive condition of the 'subject' is sufficient to permit the Auric contact with his mind. All operations in Conscious Life, no matter on what plane of manifestation, have their origin and action in the mind. So in hypnosis produced between two people, one as hypnotizer and the other as hypnotized, the latter may be unaware that soon he will be in the hypnotic 'sleep,' but *the hypnotist must plan, and all the time he prepares, he is directing his thoughts, and Thought is acting on his Etheric Auric forces, and they are concentrating on the mind of the 'subject.'*

If hypnotist and 'subject' sat down together without any thought or intention, then no hypnosis could possibly be produced.

In connexion with telepathy it is worthy of note that experiments are more successful when using living things rather than inanimate objects. Everything in the Cosmos is the result of Mind, and it is not surprising in this, the study of the Evolution of Consciousness, to find that the highest manifestation of Mind is Thought, and the transference of Thought is a natural and common factor of the Mind throughout every plane of Consciousness. As in all the work of the Great Architect of the Universe, transference of Thought is governed by laws. In producing hypnosis by telepathy these laws demonstrate this most clearly, since although a great number of people can be hypnotized by various methods, all of which have their nucleus in this telepathic activity, yet it will be found that there are few 'subjects' who can be controlled by telepathy alone.

Here lies much undiscovered country, and research work therein should reveal very great contributions to the study of Hypnosis. So far it appears that certain harmonic relations between the astrological make-up, degrees in Evolution, and what is commonly called rapport, must exist between hypnotist and 'subject' before any successful results can be accomplished.

Granting that telepathy is the normal means of communication between the various sections of the Mind-as-a-Whole and a 'subject' and that the diverse methods of concentration employed by the Waking-Conscious-Mind to establish telepathic contact with the passive and receptive mind, are necessary (though secondary) procedures, we may understand many hitherto puzzling features recorded by eminent men in the annals of Hypnotism.

An interesting case in point is recorded in *The Law of Psychic Phenomena*, by T. J. Hudson,¹ p. 171, from Vol. 11, pp. 201-5 of the

¹ Published by Messrs. Putnam & Co., Ltd., London.

Proceedings of the Society for Psychical Research, written by Edmund Gurney. It was an experiment with a mesmerist and a 'subject' *not* in the usual 'sleep,' but in his full Waking-Conscious state.

The 'subject' was blindfolded and remained normal throughout the experiments. His hands were spread out on a table before him with fingers wide apart. The mesmerist had made 'passes' over one of the fingers, taking care not to move his hand near enough to the 'subject's' finger to cause a perceptible movement of the atmosphere, or to give any other indication as to which finger was being mesmerized. The result was in every instance the production of local anæsthesia (absence of feeling).

This experiment was fortunately followed by another, with a view of ascertaining whether it was necessary for the mesmerist to *know* which finger he was operating on. So the mesmerist's hand was guided by a third party whilst the 'passes' were made. *Not one* of these experiments succeeded in producing the least anæsthesia when the mesmerist *did not know* on which finger he was operating.

It must be self-evident that the 'passes' did not, of themselves, produce the anæsthesia; that the 'passes' and concentration of the mesmerist's Mind on a particular finger did contact the Instinctive Mind Section by telepathy, this Section alone being able to produce the phenomenon of anæsthesia, and that the moment the mesmerist's Mind was not focussed on a particular finger, obviously this concentration ceased, no contact was made with the Instinctive Mind Section telepathically; the experiment failed therefore.

Telepathic hypnotization was seriously considered by Myers, *Human Personality*, abridged edition, p. 132. He states:

'We should have something like a real explanation of suggestion if we could show that a suggestion's success or failure was linked with some telepathic impact from the suggestor's mind or with some mesmeric effluence from his person. . . .

'Of late years, however, the evidence for telepathy as a psychical influence from a distance has grown to goodly proportions. A new form of experiments has been found possible from which the influence from suggestion can be entirely excluded.'

It has now been actually proved that the hypnotic trance can be induced from a distance so great and with precautions so complete that telepathy or some similar supernormal influence is the only explanation that can be offered. I quote one of a series of experiments in this telepathic hypnotism.

They are not easy to accomplish, since it is essential not only to prevent the 'subject' from suspecting that the experiment is being tried, but also to safeguard him in the event of its success.

These experiments in telepathic hypnotism were carried out by Professor Pierre Janet and Dr. Gilbert, a leading physician at Havre, with Professor Janet's well-known subject, Madame B., and are described in the *Bulletins de la Société de Psychologie Physiologique*, Tome 1; p. 24, and in the *Revue Philosophique*.

Dr. Gilbert in his own study concentrated on making Madame B. leave the Pavilion some distance away and walk to and enter his house. In the

detailed account of Madame B.'s journey as given by Myers in his book, he writes :

'Out of a series of twenty-five similar experiments nineteen were successful. The experiments were made at different times in the day and at varying intervals in order to avoid the effects of expectancy in the "subject."'

Emile Boirac, Rector of the Dijon Academy, in his attempt to establish corresponding experimental results, after hearing of Professor Janet's success in telepathic hypnotization, says, *Psychic Science*,¹ p. 168 :

'I ask myself . . . if the old hypothesis of animal magnetism more or less modified was not by itself capable of accounting for similar effects excluding the academic theories of suggestion and hypnotism.'

It is worthy of note that in the following case recorded by M. Boirac that the 'subject,' Jean M., had been in his employ as a servant for six months and is described by M. Boirac as 'of extremely hypnotic sensibility.'

'One Sunday afternoon in January, on returning to my house, after a short absence, about 3 o'clock, I asked where Jean was. I was told that having finished his work, and feeling tired, he had gone to lie down.

'Going into my room I saw that the door which opened on to the landing was opened; the door of Jean's room which was on this landing was also opened. I went towards it noiselessly and remained on the staircase, looking at the sleeper.

'He was lying fully dressed on his bed, his head in the corner opposite the door, his arms across his chest, his legs placed one over the other, his feet lightly hanging over the edge of the bed.

'I had been present the day before at a discussion on the reality of magnetic action. I thought I would make an experiment.

'Standing on the landing at a distance of about three yards I extended my right hand in his direction and at a height of his feet. If we had been in the dark and my hand had held a lantern the light would have fallen on his feet.

'After one or two minutes, or probably even less, I slowly raised my hand and, to my great astonishment, I saw the sleeper's feet rise together by a muscular contraction, which began at the knees and followed the ascending movement of my hand in the air. I repeated the experiment three times and the phenomenon was reproduced three times with the regularity and precision of a physical phenomenon.

'Amazed, I went in search of Madame Boirac, asking her to make as little noise as possible.

'The sleeper had not moved. Again on two or three occasions his feet were attracted and raised by my hand.

'"Try," Madame B. said to me in a low tone, "to do it by thought."

'I fixed my eyes on his feet and they slowly rose.

'"Incredible."

'The feet followed the movements of my eyes, rising, stopping and descending with them.

¹ Published by Messrs. Rider & Co., London.

'Madame B. took my left hand and with her free hand did as I had done myself ; she succeeded equally with me ; but when she ceased to touch me there was no result.

'She wished to continue the experiments, but I was so disconcerted by what I had seen that I refused, thinking, moreover, I might fatigue the "subject."

'In fact, Jean woke about half an hour later and complained of sharp pains in his legs and convulsive movements in his knees which I, with much trouble, relieved by friction and suggestion.'

Previously Jean M. was accustomed to jerks and movements of his body suggested by Emile Boirac's belief in magnetic influence producing hyper-anæsthesia. The 'subject's' response to telepathic contact would, therefore, take effect as described, more readily than might otherwise have been the case.

Another and later experiment carried out by M. Boirac occurred when he was on holiday at Amelie-les-Bains (*Psychic Science*, pp. 231-4).

'There had been much talk during the year among the visitors of the séance given at the Casino by a young man of the neighbourhood who called himself Dockmann.

'I attended one through curiosity.

'The medium, who was about twenty years of age, dark and spare of figure, and evidently very nervous, had, it appears, three years previously served as "subject" to a naval doctor and these experiments had caused him to take up the vocation of thought-reader.

'Everyone knows this class of performance where one of the audience endeavours, more or less successfully, to transmit his will to the medium without words or gesture, and even without contact, by a simple mental effort.

'The penetration of the young mountaineer appeared to me to be frequently defective and he himself confessed that he tried to guess the intentions of his conductor by all sorts of indications. "You ought," I said, laughing, "to be put into a trance so as to recover your former lucidity ; if you feel inclined, I am willing to render you this service." Dockmann appeared surprised and somewhat offended by this proposition. "It is I who send people to sleep," he said. "I am no longer put to sleep myself."

'However, a few days later, probably to humour the Mayor of the town who seemed desirous of being present at a hypnotic séance, Dockmann consented.

'Accordingly, one evening, about 10 o'clock, before a circle of four or five persons, I took hold of his thumbs and looked steadily in his eyes ; at the end of a few minutes he fell asleep, if we may so call the comatose or cataleptic state into which he appeared to be plunged. His whole body was stiffened, his jaws contracted and, with great difficulty, brief responses to questions were obtained. The awakening took place very slowly.

'The second "sleep" presented the same characteristics, except that the "subject" was more quickly awakened.

'Briefly the "subject" did not seem very interesting and I did not see that much could be got out of him.

'The following day, according to custom, I went to the Casino about midday to have some coffee and to be present at the rehearsal of a piece which was to be played that evening.

'The small theatre occupied the end of a garden shaded by large trees ; there were seats and tables for customers and overlooking the theatre and the garden was a long terrace to which the habitués came every day to play cards.

I seated myself on the terrace and, while sipping my coffee, looked down on the scene beneath me.

'Dockmann was sitting in the garden with a friend who was reading a newspaper ; his back was almost turned to me and he began to roll a cigarette. I do not know how, but the idea came to me to try the experiment here described and, with all the force of my will, I immediately put it into execution.

'Concentrating my mind entirely on this one thought, I looked steadfastly in Dockmann's direction and commanded him to stop all movements and go to sleep. Dockmann did not appear to perceive that I was looking at him, but his actions quickly slackened and his eyes became fixed. The unfinished cigarette remained in his hands, he suddenly dropped his eyelids and became motionless as a statue.

'His friend raised his head, perceived his condition, questioned him, but obtained no response. A singer, seated at a neighbouring table, became frightened and screamed aloud.

'I hastened and went down and, in a few moments, by breathing quickly on his eyes, awoke my improvised "subject," who did not even seem to know what had happened to him.

'I had made this experiment on the bare chance, not at all counting on success, and was myself astonished at the result. On the following day I had the opportunity of repeating it.

'I reached the Casino about half-past one. On this occasion Dockmann was sitting on the terrace by himself at a table writing a letter, bent nearly double, his nose resting almost on the blotting paper. My table was five or six yards away ; between us was a party of four, playing cards.

'I again concentrated myself with a nervous tension, which caused me to vibrate from head to foot and, whilst looking quietly at Dockmann, I commanded him with all my power to cease writing and go to sleep. The action was slower than the night before. It might be said that the "subject" struggled against my will.

'After one or two minutes he gave visible signs of a thrilling sensation ; his pen remained suspended as if he sought in vain for words ; he made a gesture with his hand as if throwing off some obsessive influence ; then he tore up the letter he had commenced and began to write another, but his pen soon remained fixed on the paper and he went to sleep in that position.

'I went close up to him with several others who had stopped their games ; his whole body was contracted and hard as a piece of wood ; we tried unsuccessfully to bend one of his arms ; the stiffness was only removed by means of "passes." The waking was accomplished by blowing on his eyes. When he had recovered the use of his senses, he begged me not to repeat these experiments ; he complained of having

been much fatigued by the former one. He stated, moreover, that he had gone to sleep on these two occasions without having the slightest suspicion that the "sleep" had been caused by me or anyone else.'

M. Boirac carried out many more experiments successfully in telepathic hypnotization, details of which are in Chapter 10, *Psychic Science*.

In confirmation of this great fact that all hypnotization has its basis in telepathic contact, the writer carried out the following experiment which involved, not only producing the 'sleep' but causing the 'subject' to travel in the Etheric Double and obtain information unknown to 'subject' or hypnotist. The 'subject,' Madame A., and her friend, Miss C., when in London, were in the habit of visiting at a house near Sloane Square, and when occasion permitted, of resting there. The writer left this house at 3 p.m. on Tuesday, the 5th July, 1938, after suggesting to Miss C. that, if convenient, they could take their rest at 3.45, as he would not return for an hour or two. No experiments had taken place that day nor had any suggestions relating to this experiment or any other been previously mooted. It was the one and only occasion for such an experiment, without previous thought or possibility of the 'subject' knowing what was to happen. The writer travelled from Sloane Square Metropolitan Station to Euston Underground Station via Charing Cross and went above ground to the Main Line entrance. At 3.45, having the uneasy feeling that Madame A. was not yet in the restful state required, he started concentrating on sending Madame A. to 'sleep' at 3.50 only, and continued concentrating until 4 p.m. From 4 p.m. to 4.10 p.m. he continually suggested the following order. That Madame A. should travel in her Etheric Body to G. Street, Park Lane, London, W., and find Lady D.; discover her present state of health, and what room she was occupying. No further concentration was made until 5 p.m. The writer had, by that time, returned to Sloane Square Station and in walking back to the house, concentrated on Madame A. returning to normal consciousness. What happened? At 3.45 p.m. Madame A., conversing with Miss C., suddenly remarked: "It is a quarter to four. We had better go and lie down." After a few minutes she became drowsy and fell into a deep sleep. She stated that she had travelled to G. Street, Park Lane, and found Lady D. (whom she recognized) robed in dressing gown and sitting in an easy chair, looking very frail, but feeling no pain; that Lady D. had been very ill, but was unexpectedly better that morning, and had insisted on getting up and sitting in her room. (Lady D. had been very ill and unable to move from her bed for many days; this was unknown to Madame A.) The writer, frankly believing such sudden improvement unlikely, owing to the age of Lady D., went immediately and telephoned the nurse in attendance on Lady D. Every statement was confirmed. Lady D. was amazingly better that morning, had no more pain, was naturally looking frail, was at that moment still sitting up in her bedroom, robed in dressing gown.

XIII. THE PROJECTION OF THE ETHERIC DOUBLE

'Light will blind a man, sound will make him deaf, taste will ruin his palate, the chase will make him wild and precious things will tempt him.

'Therefore, does the wise man provide for the Soul and not for the senses. He ignores the one and takes the other with both hands.'

LAOTZE—604 B.C.

WE HAVE SEEN THUS FAR THAT :

(1) In dreams we have manifestations of Consciousness producing coherent and definitely helpful factors in connexion with Waking-Conscious Life.

(2) In the case of Phantasms of the Living we see a connexion between dreams belonging to a particular order and the spontaneous projection of the Etheric Body—Double or Phantasm.

These phenomena belong to natural law in the spiritual¹ world just as do many other phenomena witnessed in human life ; we are all members of that spiritual world on this earth, enshrouded by the flesh which is restricted to its Three Dimensions. To consider these manifestations as abnormal only indicates the wrong approach—Matter before Spirit ; Matter and the Material Realm are restricted to Chemical Laws ; the non-material Realm—the greater Realm, wherein the natural world rests, enveloped, and dependent entirely on the greater Realm for its very existence—is not restricted to the limits of Chemical Law or Three Dimensions, as these manifestations prove.

The material-mechanists' school of thought, so much in evidence to-day, is greatly indebted to the intellectual accomplishments of scientists of the nineteenth century. But the refusal of this school of thought to consider or investigate phenomena except from the strict bias of a materialistic mind, is strangely suggestive of a cocoon. Such a mind is encased in the spun-silk of its own material conceptions, and obsessed by its material surroundings. In the natural evolutionary scheme the day will come when death will close² its Waking-Conscious Mind, the cocoon will disintegrate, and there will emerge an ethereal being freed from material things, but, alas ! not free from the materialist's habit of mind. However, that is relatively soon changed, for on this higher plane of Life and Living the Mechanist will soon be led to the enlightened honesty of renouncing mistaken ideas for the obvious self-evident truth.

The study of experimental results obtainable by hypnosis proves that these phenomena are natural to the evolving individual. Many thousands of experiments have been successfully carried out and may be repeated at any time, by those who will equip themselves for such work.

In Chapter 2 it was shown that every individual possesses an Etheric Double as a natural part of the essential organism we call a 'human being.' This Etheric Body can, during hypnosis, be separated and travel, distance being of no account.

¹ See Glossary.

² Note. The influence of a Closed Section of the Mind can persist. Closing of a Section refers only to the inability of that particular Section to continue its recording.

There exists during physical life a 'cap-like' connexion covering the two hemispheres of the brain so that the Etheric Body and the Physical Body are always linked together, whatever distances may temporarily exist between them. This 'cap and cord' attachment belongs to the structure of the Etheric Body, and when the Etheric and Physical bodies are together the 'Cap' reaches from the eyebrows, around and over the vertex ; thence to the axis of the spine where it is greatly contracted.

When the Etheric Double travels from the Physical Body it leaves behind it the densest counterpart, a 'shell' controlling the electrons necessary to maintain the life of the atoms of the Material Body. This 'Shell' has a 'Cap,' facsimile of the one attached to the Etheric Double and as one body leaves the other a 'cord' extends from 'Cap' to 'Cap.' In the first few feet that the Etheric Double projects from the Physical Body the 'Cord' is about three-quarters of an inch in diameter and appears similar to Auric light. As the distance between the bodies increases the 'Cord' is extended until it is merely a thread of light. As the Etheric Double returns, so the thread contracts and is re-absorbed into the 'Cap.' It is well known that if suddenly aroused, a person in natural sleep is liable to suffer shock, together with varying degrees of neuralgia and other physical effects: This is due to the Double being some distance away and returning too hastily. Any rapid and sudden return of the Etheric Double causes the 'Cord' to contract too quickly and it is the effect of this upon the 'Cap' attachment to the brain which produces shock and discomfort. This 'Cord' attachment is broken only once and that is at the death of the Physical Body.

Trance, unconsciousness, and all such appearances of transition may occur ; the heart may stop beating for a considerable time and physical life continue, the 'Cord' not being actually broken. Once that 'Cord' severs its connexion with the Physical brain 'Cap,' life on earth is rendered impossible. (Certifying death by the failure of the registration of heart-beats only, is liable to lead to unpleasant mistakes.)

This 'Cord' acts between the Physical and the Etheric Bodies like a carrier wave or a telephone wire. Along it vibrations are set up in various ways transmitting Consciousness to the projected person. In the condition of natural sleep most people will be brought back to Consciousness if a bright light is suddenly flashed before the eyes, the vibrations of the light being conveyed along the 'Cord.' The effect on most hypnotized 'subjects' will be a feeling of shock, and it will be observed that although so unconscious that they do not awaken if a needle is thrust through the cheek, and show total deafness to all sounds except the voice of the hypnotist, yet one flash of bright light on the face will produce spontaneous flinching of the facial muscles. A 'subject' may be trained not to act objectively, but the vibratory disturbance caused by sudden brilliant light always produces unpleasant reaction through the Etheric Mind which is consciously in operation during hypnosis.

The five following points should now be clearly realized :

(1) Each human being has a Physical Body with one Section of the Mind-as-a-Whole called the Waking-Consciousness.

(2) That this Physical Body cannot exist apart from a second body—the Etheric Double. This Body is composed of the protons

and electrons necessary for the construction of the atom of the Material Physical Body.

(3) The Etheric Double is composed of two separate parts forming a unit when the Physical and the Etheric Bodies are together in the normal state of Waking-Consciousness.

(4) When temporarily separated one from the other, one part of the Etheric Double remains within the Physical Body to maintain Life in the atomic structures. This part resembles the skin of the Physical Body—just an outer covering; a 'Shell.' Its life together with the life of the Physical Body is maintained by the Life in the Etheric Double.

(5) This 'Shell' is not another Etheric Double because the Etheric Double contains the Mind-as-a-Whole, with Consciousness which the 'Shell' has not. It is an outer covering of the Etheric Double, remaining with the Physical Body in order that the life forces may keep contact through the 'Cord' attachment and continue the life of the Physical Body.

The diagram (Plate I) illustrates (see overleaf) :

(A) The Physical Body ;

(B) The Etheric double projected to its first position upon leaving the physical body ;

(C) The same Etheric double in its second position, now fully awake and Conscious, ready to travel ;

(D) The Etheric 'Cap' attached to the 'Cord' (F) ;

(E) The second Etheric 'Cap' on the Etheric 'shell' which remains attached to the physical brain during projection, and to which the opposite end of the Etheric 'Cord' is connected ;

(F) The Etheric 'Cord.' 'The Silver Cord.'

(G) The Aura of the Etheric double.

NOTE.—The Aura of the Physical body is not shown in the diagram.

This projected Body (Plate I) now contains the Mind-as-a-Whole. In this state the Physical Body is alive and although the Mind is actually in the Etheric entity or spiritual man—using this as a term to distinguish the Etheric Double from that of the Physical man—it is possible for the activity of the brain still to function mentally in a somewhat restricted manner. For instance, one could be conscious of sounds yet unaware at that same moment that sight and deliberate movement of the Physical Body were impossible. In this projected state the spiritual man is just as fully conscious through the functions of his Etheric Mind Section as he is when back in his Physical Body using his Waking-Conscious Mind Section. Normally in this state he is immediately aware of conditions affecting his Physical Body and ever ready to return when necessary.

This 'Silver Cord' (Eccles. xii. 6) with its 'Cap' attachment at each end is, one may say, the missing link in the study of Psychical Research. With the knowledge of the Etheric Double and how it is connected with the Physical Body, as well as the ease with which it can be projected, a great many of the extraordinary phenomena recorded by dreams, phantasms of the living and of the so-called dead, as well as much of hypnotic technique, can be intelligently and scientifically comprehended, and, what is most important, reproduced at will in the most

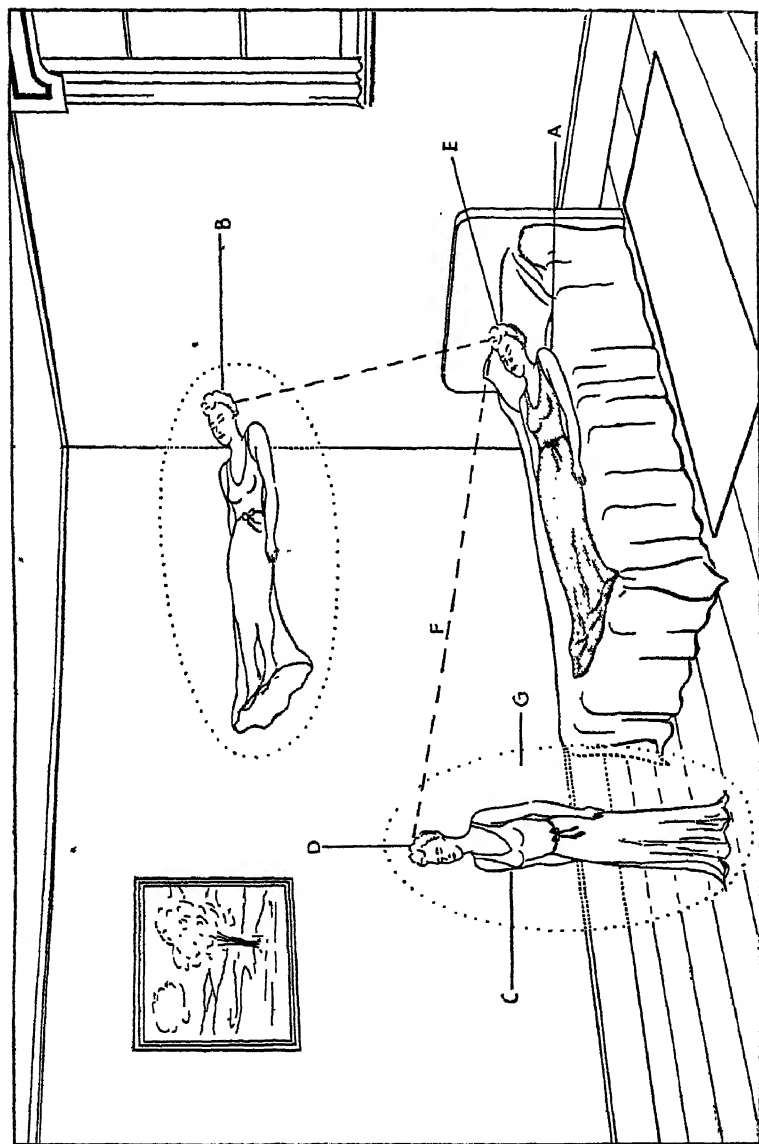


PLATE I.

orthodox manner of experimental research by any qualified person. This bi-location or duplication of the human being stands out prominently throughout human history. Thousands of authenticated cases are on record and they are not confined to isolated periods in history ; they are witnessed almost daily in one or another country of the world.

Again I recommend the reader to the works of Camille Flammarion, three volumes with nearly one thousand pages of excellent records, with copious evidence of the projection of the Etheric Double and the manifestation of the Etheric Mind Section.¹ Flammarion has compiled the records ; he offers suggestions, but does not reveal the physio-etheric mechanism of Mind. These projections of living people are just the same to-day as in centuries past. Many readers will recall Cicero's story of a young man in the fullness of life, dreading a menace of assassination, appearing in his Etheric Double to his friend. Also the story of Bishop Alphonso da Liguori, who projected himself to Rome from his convent in the kingdom of Naples, to the deathbed of Pope Clement XIV, where he was with the Pope at his last hour in 1774.

Many apples fell off trees before the one that attracted the attention of Newton led to the discovery of the Law of Gravitation. Similarly, hundreds of cases of Projection of the Etheric body occurred before serious attention was given to research work connected with it. A typical case, very frequently found down the pathway of Time, is recorded, with many others, in *Phantasms of the Living*, p. 156, Case (30) :

ANTONY,
TORPOINT,
DEVONPORT.

'Helen Alexander (maid to Lady Waldegrave) was lying here very ill with typhoid fever, and was attended by me. I was standing at the table by her bedside, pouring out her medicine at about 4 o'clock in the morning. . . . I heard the call-bell ring (this had been heard twice before during the night in that same week), and was attracted by the door of the room opening, and by seeing a person entering the room whom I instantly felt to be the mother of the sick woman. She had a brass candlestick in her hand, a red shawl over her shoulders, and a flannel petticoat which had a hole in the front. I looked at her as much as to say : "I am glad you have come," but the woman looked at me sternly, as if to say : "Why wasn't I sent for before ?" I gave the medicine to Helen Alexander and then turned round to speak to the vision, but no one was there. She had gone. She was a short, dark person, and very stout. At about 6 o'clock that morning Helen Alexander died. Two days after, her parents and a sister came to Antony, and arrived between 1 and 2 o'clock in the morning : I and another maid let them in, and it gave me a turn when I saw the living likeness of the vision I had seen two nights before. I told the sister about the vision, and she said that the description of the dress exactly answered to her mother's and that they had brass candlesticks at home exactly like the one described. There was not the slightest resemblance between the mother and daughter.

'(Signed) FRANCES REDDELL.'

¹ *Death and its Mystery* ; three volumes. Published by T. Fisher Unwin & Co.

Corroboration of this experience was given by Mrs. Pole-Carew of Antony, Torpoint, Devonport, and the following portions of it are of special interest :

' . . . Lord and Lady Waldegrave came with their Scotch maid, Helen Alexander, to stay with us . . . (Helen was discovered to have caught typhoid fever). She did not appear to be very ill in spite of it, and as there seemed no fear of danger, and Lord and Lady Waldegrave had to go a long journey the following day (Thursday) they decided to leave her, as they were advised to do, under their friend's care. The illness ran its usual course, and she seemed to be going on perfectly well till the Sunday week following, when the doctor told me that the fever had left her, but the state of weakness which had supervened was such as to make him extremely anxious. . . . At about 4.30 that night, or rather Monday morning—Reddell looked at her watch, poured out the medicine, and was bending over the bed to give it to Helen when the call-bell in the passage rang. She said to herself: "There's that tiresome bell with the wire caught again." (It seems it did occasionally ring of itself in this manner.) At that moment, however, she heard the door open, and, looking round, saw a very stout old woman walk in. . . . She walked into the room and appeared to be going towards the dressing-table to put her candle down. She was a perfect stranger to Reddell, who, however, merely thought, "This is her mother come to see after her." . . . She then gave Helen the medicine, and turning round, found that the apparition had disappeared, and that the door was shut. A great change, meanwhile, had taken place in Helen, and Reddell fetched me. I sent off for the doctor, . . . but Helen died before the doctor came. She was quite conscious up to about half an hour before she died, when she seemed to be going to sleep. . . . Helen had written to a sister, telling her she was unwell, but making nothing of it, and as she never mentioned anyone but this sister, it was supposed by the household, to whom she was a perfect stranger, that she had no other relation alive. Reddell was always offering to write for her, but she always declined, saying there was no need, she would write herself in a day or two. Consequently, no one at home knew anything of her being so ill, and it is therefore remarkable that her mother, a far from nervous person, should have said that evening going up to bed, "I am sure Helen is very ill." Reddell told me and my daughter of the apparition, about an hour after Helen's death. . . . The relations were asked to come to the funeral, and the father, mother and sister came, and in the mother Reddell recognized the apparition, as I did also, for Reddell's description had been most accurate, even to the expression, which she had ascribed to annoyance, but which was due to deafness.

(Signed) F. A. POLE-CAREW.'

This case illustrates the natural ability of the Etheric double and the Instinctive Mind section, and shows a linking of the Sections of the Mind-as-a-Whole, and its ability to discover facts totally unknown to the Waking-Conscious section. Thus it demonstrates that our Waking-Conscious life is but a part of life as a whole, even while living in the

flesh. How many of life's strange 'coincidences' may be due to our thoughts and actions carried out unknown to us, by our Other-self?

Let us make a summary of the most important facts in this case.

- (1) Helen Alexander was dying.
- (2) Reddell, Mrs. Pole-Carew's maid, a perfect stranger, was nursing her.
- (3) Reddell sees the Etheric double of Helen's mother walk into the room.
- (4) Helen's mother, although ignorant of her daughter's illness, said, as she was going up to bed, on the night of Helen's death: "I am sure Helen is very ill."

Our study up to this point makes it possible to intelligently understand, and elucidate the 'mystery' of this phenomenon. Helen Alexander was dying, and we know her state of consciousness was normal, to within thirty minutes of her departure. She had seen no relatives during her illness, because she did not believe herself to be seriously ill. So we can assume a possibility of her thoughts turning to home and family. By telepathic processes she makes contact with her mother's mind, some hours before her transition. (Her nearness to death could not be unknown to her Etheric Mind Section.) Helen is just as capable of projecting her Etheric double, as her mother was, in fact her weak condition would actually make it easier for her, and so her Etheric Mind conveys the knowledge of the seriousness of her condition to her mother's Etheric Mind, and the Instinctive Mind relays this information to the Waking-Conscious Mind Section, and the mother translates it into the words, 'Helen is very ill.' The mother goes to bed, very naturally disturbed in her Waking-Conscious Mind by the convincing impression telepathic communication always produces, and desires to see her daughter. (We can assume this from the fact of her appearance in the Etheric double, having the facsimile clothes she would have put on in such an emergency at home.) In the waking state she has no knowledge of the whereabouts of her daughter, but the Etheric Mind can link them together, and so, with the desire to see her daughter, she travels to her in her Etheric double, unfortunately, from one point of view, the disturbed state of the Waking-Conscious Mind Section, causes the density of the Etheric manifestation, i.e. the facsimile clothes and candlestick, so that there is a partial influence, interfering with the true Etheric projection, the result of which caused the 'double' to so quickly disappear.

The actual opening and closing of doors is of special interest. It is possible in many of these cases for it to be a matter of pure suggestion. When Reddell saw Helen's mother, after hearing the call-bell, she mistook her for a woman of flesh and blood, and seeing her in the room, naturally took it for granted she opened and closed the door. Alternately, doors can be opened and closed, by the use of energy controlled by Sections, other than that of the Waking-Conscious Mind section. The writer has seen a heavy oak door slowly open and as slowly close again, with someone else present watching the phenomenon as it occurred. Physical means, or trickery, were impossible under the conditions in which it was witnessed.

Next we have an illustration of Projection without Conscious design,

and free of close ties of relationship, showing, as it does, that these manifestations are as varied as human beings. The case is from the same valuable collection in *Phantasms of the Living*, p. 366, Case (215) :

'Mr. Rouse was a member of a Circle which met to investigate spiritualistic phenomena. At each of the sances, which were held in a private house, he sat next to a Mrs. W., between whom and himself a strange sympathy existed.

'On one occasion Mr. Rouse had to go to Norwich on the day when the sitting was usually held. Late on the evening of that day he went out for a walk on the outskirts of the city. "It was in the brightest moonlight, about full moon. I should think, with hardly a cloud in the sky ; yet there was a thick white haze overhanging the fields. After walking a little distance I found myself on the top of a small hill, which enabled me to see a considerable distance along the road in front of me, and the only living object apparently in view was a human form in the middle of the road, yet so far off that I could not tell if it was a woman or a man and did not take much notice of it. However, in walking on I soon made it out to be a woman and concluded it was a country woman walking into Norwich. The next moment I began to fear that, the time and place being so lonely, the woman would be afraid to pass me. I, therefore, under this feeling, got as near as possible to one side of the road, thus giving her all the width on the other side to pass ; but, to my astonishment she also left the middle of the road and took the same side as myself as if determined to meet me face to face. I then walked into the middle of the road, thinking I would avoid her, but, to my surprise, the woman did the same, so I then concluded to walk on as we were. I had not advanced many more steps, however, before, instead of a country woman, as I imagined, with eggs and poultry for the next day's market, I could plainly see that the figure before me was a well-dressed woman in evening dress without bonnet or shawl. I could see some ornament or flowers in her hair, gold bracelets on her bare arms, rings on her fingers and could hear the rustle of her dress. She now seemed to approach me more rapidly and I noticed that, if I stepped in the least degree out of the direct line between us, she did the same. In the next minute I felt certain that I had seen her before and immediately afterwards I recognized her as Mrs. W. I had not the least fear for she was so real that I thought she had, like myself, unexpectedly and suddenly got to Norwich. I, therefore, met her without the least shake or tremble, delighted to see my friend. We approached within about five feet of each other, she gazed at me very intently, as I thought ; she held out her hand to me and I could see her face and lips move as if about to speak to me. I was in the act of taking her hand to greet her, but had not touched her when some iron hurdles, which formed the fencing of the cattle market, rang as if they were being struck with an iron bar. This startled me and anxiously I turned round to see what made the noise. I could see nothing and instantly turned again to Mrs. W., but she was gone. Now it was that I began to tremble and for some time I felt that she was still near me, although I could not see her, but I soon pulled myself together and walked back to Norwich and to my bedroom but not to sleep, for I

could not get rid of the feeling that perhaps my friend had suddenly died or met with some serious accident. I, therefore, wrote to a man in London—a mutual friend—telling him of what I had seen and what my fears were, asking him to be very careful to make enquiries about Mrs. W. as to her welfare and what and where she was on the night and time. The next day's post brought me the welcome tidings that Mrs. W. was quite well and in good health, that at the very time I saw her, about 11 p.m., she was sitting in her usual place in the Circle in London and that there, for the first time in her life, she had fallen into a trance which frightened the other sitters very much and they had great difficulty in bringing her back to ordinary life.

‘(Signed) JOHN ROUSE.’

Mrs. W. has read through the above account and writes to us as follows :

‘It is perfectly correct. I quite remember the séance and the particular occasion to which Mr. Rouse refers, when I became unconscious one night about 11 o'clock and on recovery had no recollection of anything but that I had *gone suddenly out of myself*. My dress at the time of the occurrence is stated quite correctly. I also remember one of our Circle calling with Mr. Rouse's letter to ascertain, at his request, whether I was still in earthly form. Talking over the matter with him, and afterwards with the others, all agreed as to the time of my becoming oblivious. I have never had the same experience before nor since then.

‘(Signed) L. E. W.’

This excellent case of the projection of the Etheric Double is placed under the title of ‘Telepathic Hallucinations.’

From this and similar cases modern psychology has been content to label numerous phenomena as belonging to a great family called ‘HALLUCINATION.’

As head of this family, ‘Hallucination’ himself is related to everything contrary to preconceived ideas or beliefs or to anything out of the ordinary. His spouse is the temporarily diseased mind—essential for the unusual phenomenon to be registered thereby. Members of this family are connected with all the physical senses. There is a pair of twins known as Visual Hallucination and Auditory Hallucination. Then come two fine fellows, Touch and Smell, and the last of this family is called Taste. Now, this family has many relatives. There is the whole colony known as Collective Hallucinations, Objectives and Subjectives. The most modern member, however, is Telepathic Hallucination, and a popular relative from the Continent is *Idée fixe*. The dictionary defines ‘hallucination’ as ‘to indicate a diseased perception of an object or sound as present which is not. A mistake. Latin—to wander in mind.’ This word ‘hallucination’ must be more carefully studied. It must no longer be used to confuse the real with the unreal. There are doubtless cases of mental disease in which the word is accurately used, but such a diseased state of mind cannot appear and disappear in a few seconds, minutes or even hours. It is impossible for a perfectly healthy person with a normally sound brain to

be suddenly afflicted with true hallucinations. Therefore some other explanation is essential to account for the phenomena recorded by thousands of mentally normal people the world over.

With the evidence given in the previous chapters of the intricate structure of the Mind-as-a-Whole and the Physical Body of mankind, the explanation is much simpler than any yet given to account for the phenomena as illusions or mirages of the Waking Mind. We have evidence beyond dispute of the duplicate bodies and their senses as common factors in all human beings. Sight, through the physical eyes produces consciousness of visible things around us, on the Three Dimensional Plane of Physical Life. We call it normal vision. Light, through the non-physical eyes of the Etheric Double produces consciousness in its own particular way to the Etheric Mind Section. When the Waking-Conscious Mind Section reproduces this Fourth Dimensional vision so that the individual is conscious of it in his full waking state in Physical Life, that vision is called clairvoyance and is not an illusion. Hypnotic experiment with a suitable 'subject' has proved and can always prove this. The ability to record the vision of the Etheric eyes can also be developed, with patience and knowledge of the laws governing it. Thousands of healthy people have developed this faculty and thousands of others have found this clairvoyant vision perfectly natural to them. Seventy-five per cent. of children between the ages of one year and five are clairvoyant. Ignorance of the fact, accompanied sometimes by punishments, crushes out of manifestation this delicate faculty.

Eight people out of every ten at the age of, say, fifty years can record some perfectly true event that has happened to themselves, or in connexion with another, during some period of their life, which belongs to the manifestation of the senses of the Etheric Double relayed to their Waking-Conscious Minds. The other senses respond likewise—clairaudience being the manifestation of sounds relayed to the brain centre of normal hearing, from the Etheric Double. These sound waves belong to a different frequency and not being produced upon the air of the Three Dimensions they are naturally inaudible to the physical ears, although to anyone hearing clairaudiently, the sensation is such that the words appear as if normally heard, owing to the relay action on the auditory nerves and the brain. It is, therefore, perfectly natural, although unusual, to hear voices or sounds, such as music, in the silence of physical conditions, without being mad or exhibiting any kind of disease of the brain. The relaying of sensation of taste, touch and smell by the Etheric Mind Section can also be demonstrated by hypnosis. Of these three the consciousness of the sense of smell is the most common and usually concerns the strange odour of perfumes not physically present.

During thirty years of research into the study of ourselves the writer has had evidence of a satisfactory nature of clairvoyance, and clairaudience; also Etheric demonstrations of the other three senses, and can personally testify to the naturalness of these phenomena when they happened. There is nothing weird or unusual in the actual occurrence; it only appears so after the phenomenon. You hear the voice, the sound seems natural and perhaps as coming from someone beyond you; automatically you turn round—up to this moment all is perfectly normal, because what has occurred has acted on the physical nerves connected

with the auditory centre of the brain. You discover after turning round that there is no physical explanation for the voice and immediately this produces a psychological reaction. The voice made a statement ; it may or may not be in connexion with what you have been thinking. The sentence is repeated over and over again by your memory and it is noticeably very firmly planted in your Waking-Mind Section, too securely registered to be a fleeting illusion. If wise you make a note of the statement in your diary, with time, date and place. It is sure to occur again and always unexpectedly unless some special development has been made, meanwhile.

The Etheric Double of another person has also been seen by the writer. This was deliberately produced in the presence of others who, seated on each side of him, were able to see the Etheric form as clearly as he did. In this demonstration it was possible for the Etheric Double to appear with such density and luminosity that the physical sight of everyone present could clearly register this manifestation.

The following are some of the experiments carried out by the writer to prove the actual existence of the Etheric Double :

(1) On several occasions Mr. G. P., who has made a special study and development of travelling in his Etheric Double has been seen by Madame A. when in the hypnotic 'sleep.' On many occasions Madame A. and Mr. G. P. were in different rooms in the same house and their presence unknown to each other. Both were put into hypnotic 'sleep' and told to travel to some particular place unknown to the writer—this, in order to avoid telepathic action. On awakening they both gave identical details of the place they were sent to and both were conscious of meeting each other there. Needless to say, they each gave a separate account and before being told anything about the experiment.

On a great number of occasions Madame A. has been sent to find out where Mr. G. P. in his projected Etheric Double has gone during his experiments in Astral Travelling. She has given details agreeing with the report Mr. G. P. has made concerning his travels. It may be of interest to record that in the long series of experiments in Etheric Double Travelling carried out by Mr. G. P. the writer has sent him into the hypnotic 'sleep' so that projection could be made without delay ; he was then left to his own efforts for approximately one hour. Returning to the room wherein Mr. G. P.'s physical body was left, the writer would ask for the complete details of his travels, and Mr. G. P. still in the 'sleep,' would give voice to all he could remember about them. Often Mr. G. P. would be given pencil and paper to write a full account instead of talking. When finished he always went back into the 'sleep' to rest and usually wakened a short time afterwards to his physical state. When quite normal he would be asked for details of his travel and he always repeated what he had said in the 'sleep' state, although quite unconscious that he had previously written or spoken the same words.

(2) Numerous experiments with Mr. G. P. have proved conclusively that he can leave his physical body and from some position in the room—usually the opposite end to where his body is lying down and facing it—can see quite clearly his physical form asleep on the divan. This is a common feature to all who have experimented in conscious projection of the Etheric Double.

(3) Master P. A., a youth of only sixteen years, hypnotized for therapeutic treatment, discovered himself projected in his Etheric Double and capable of walking round the room in which his body was resting.

The writer asked him numerous questions and carried out several experiments to satisfy himself that this 'subject' was actually projected. This youth had never read or heard of the projection of the Etheric Double and had no idea of the appearance of things in the Fourth Dimension; he expressed great interest and surprise in talking during his 'sleep' about all he saw around him with his Etheric sight. He described the room as being 'full of light everywhere but coming from nowhere.' The room appeared very bright yet filled with a mist through which he could see quite clearly. He stated that this mist appeared of a soft pearly scintillating colour, very much like a pale opal; round the furniture, etc., in the room, however, it was denser. He could easily find any object placed about the room or held by the writer, but could give no details. For instance, he could see a metal clock but could not discern the hands or figures on its face, for the mist emanating from it. "Nevertheless I can tell you the time by it. I know the time but I do not know how I know. I do not see the hands or the figures."

He gave the time quite accurately on each occasion, but repeated that he did not see the clock face. Similarly, when the writer held up a book he could give its size and shape and distinguish between a cloth-bound volume and a paper-covered magazine or newspaper—but he could not see the print or the title of the book. After P. A. had been asleep some time a man friend walked into the room, whereupon the writer asked P. A. if he were aware of the presence of anyone besides the writer. P. A. instantly said, "Yes," he could see a man standing near the window several yards away, and gave an accurate description of his proportions, adding the previous details of the mist around him (actually the Auric light). In no way could P. A. have heard or known that this friend had entered the room. P. A. noted considerable difference between this Aura and that around the writer, and remarked that he could see a ray or beam of light connecting him with the writer. It appeared to emanate from the writer's head making contact with himself (P. A.) round the ears; no such rays reached him from the visitor.

These interesting details given by a youth personally known to the writer for some considerable time, a modern young man working hard at his school with positively no knowledge of the subjects recorded here, make additional and valuable evidence, from an unusual angle, and it is worthy of note that his statements are those made at his first conscious projection. This discovery of P. A.'s ability to project his Etheric Double occurred in 1939. Many 'subjects' in the hypnotic 'sleep' have noted when quite consciously awake outside their 'sleeping' physical bodies that the Etheric conditions immediately around them are composed of this pearly coloured mist which appears transparent to their sight.

(4) It is established beyond all reasonable doubt that the Etheric Double exists and acts in the Fourth Dimension, representing the complete living personality minus only the physical body; it will now be readily comprehended that when the physical body is separated permanently from its Double by the severance of the 'Cord,' the physical body is 'DEAD' but the individual is left 'ALIVE' in the Fourth Dimension in an Etheric

world of almost unbelievable freedom compared to the physical life on the Earth. This being so, there is practically no difference between the conscious manifestation of a 'subject' in the Etheric Realm and that of an individual separated permanently from the Earth life. Such an one is commonly called Dead, whereas the 'subject' in the identically same condition, though in this realm, is Alive.

The following experiment was successfully carried out by the writer in order to provide still further evidence, and many others have proved equally satisfactory. These experiments may be repeated *ad infinitum* by any hypnotist favoured by a good 'subject' and himself experienced in the technique.

It will be noted that the experiment aimed at accomplishing :

- (a) The elimination of telepathic rapport.
- (b) Evidence of contact with a particular personality totally unknown to and unexpected by the 'subject.'
- (c) Two 'subjects' were used with an interval of two days between the arrangements with 'subject No. 1' and the fulfilment of those arrangements by 'subject No. 2.' 'Subject No. 1' was Madame A. and 'subject No. 2' was a practising barrister.

The experiment also required the co-operation of Miss R., a personality no longer attached to a physical body. She was a young coloured woman in her Earth life, known to the writer and chosen for the experiment especially on account of her ability to appear as a coloured child, though in the Etheric world there are no differences in colour or race.

On Monday Madame A. as 'subject' was asked to bring Miss R. to the writer. She did so and he, the writer, asked Miss R. if she would appear to 'subject No. 2' on Wednesday evening, dressed in some distinctive manner unknown to the writer, so that no knowledge of these details could possibly be conveyed telepathically from the hypnotist to the 'subject.' Miss R. promised to do this. Madame A. was awakened and remembered nothing concerning these arrangements. On Wednesday 'subject No. 2' was sent into the 'sleep' quite innocent of any experiments to be made, his 'sleep' being primarily for therapeutic reasons. In his waking-conscious state he knew positively nothing of the previous arrangements, and as Madame A. also knew nothing about them no possible hint could have been given. After being asleep for fifteen minutes 'subject No. 2' was told to look for a young friend of the writer's who would introduce herself to him by name. He was told to remember when he returned to his normal waking consciousness her name and the exact way in which she was dressed. After a further ten minutes he was awakened to normal consciousness. His first remark was : "I had no idea your friend was a black girl !"

"What do you mean ?"

"Well, I clearly remember a young coloured woman coming to me and saying : 'I arranged to meet you. My name is R' (correctly given). He added that she was in a white dress with large red spots on it and her curly black hair was tied with a large white bow. He said she was very entertaining and left him for a few moments, returning in a completely different dress ; this time red with small white spots and the hair ribbon a plain red.

Madame A. was sent to 'sleep' the following day and Miss R. was brought to the writer, who asked her for details of her appearance to 'subject No. 2' the previous day. Miss R. gave independently every detail corresponding to the statement made by 'subject No. 2.' This ability to meet and converse with the inhabitants living on the Fourth Dimension when in the hypnotic 'sleep' is not by any means rare.

Evidence of a confidential and personal nature has been obtained a great many times through 'subject No. 1,' Madame A., 'subject No. 2,' Mr. B., 'subject No. 3,' Mr. G. P., 'subject No. 4,' Mrs. P., and 'subject No. 5,' Mrs. B.

(5) Another interesting experiment carried out by this eminent 'subject No. 2' concerned the discovery of the whereabouts of Madame A. when she and her family were on holiday. 'Subject No. 2' was completely unaware that Madame A. was away from London. On a Thursday morning in July, 1938, he was asked when asleep to try to find out where Madame A. was on holiday. No indication was given as to whether she was in Britain, abroad or on the sea. When awakened he gave a detailed description of a bay and cliffs from which, as he described, he recognized Babbacombe Bay, Devon. He saw Madame A. sitting on the beach reading, with two children playing near her, at a short distance stood a woman in a black garment. The time was 11.10 a.m. The writer sent a letter to Madame A. immediately, asking for details of what she was doing at 11.10 on the previous morning. A reply was received by return of post, signed and witnessed by others, that Madame A. was sitting on Babbacombe beach reading, her little grandchild and the child of a friend were playing by her side; and standing in front of her, only a yard or two away, was a stranger waiting to bathe, wearing a long dark-blue bathing cloak. It will be noted that telepathy is ruled out entirely in this successful experiment except that the writer knew Madame A. had gone to Babbacombe. The 'subject' discovered the place, four individuals, and what each was doing in the fifteen minutes of hypnotic 'sleep.'

(6) The following incident was experienced in connexion with a friend of the writer, a well-known explorer and author, J. D., early in January, 1939. This friend's mother and younger brother, both artists, were at this time painting pictures in various parts of Chile, South America. On Tuesday, the 24th January, a terrible earthquake occurred, wrecking towns and villages, with a great loss of life and many injuries.

The *Daily Telegraph and Morning Post*, Thursday, the 26th January, 1939, published the following excerpts:

HALF CHILE DEVASTATED BY EARTHQUAKE

15,000 feared dead and many injured.

Six large towns in ruins.

Terror-stricken people flee.

NEW YORK.

Wednesday night.

Thousands of people have been killed and injured; cities and towns have been reduced to blazing ruins and a huge area has been devastated by an earthquake which shook the southern half of Chile last night. So severe was the earthquake that communication with the area affected was completely broken and only now are reports coming in

from aviators of the devastation and loss of life as roads and railways have been destroyed. Army aeroplanes have been scouring the area endeavouring to assess the damage. They report cities and towns in ruins with smoke rising around a few remaining buildings and groups of people huddled in gardens and fields to which they fled in terror. It was officially stated in Santiago to-night that 15,000 people are feared to have lost their lives and that 3,000 alone have been killed in Concepcion—a beautiful city of 89,000 inhabitants 360 miles from the capital. Another 15,000 are missing. Concepcion seems to have been the centre of the area affected. There is a British colony in the city, most of its members having their homes at Pedro, Valdivia. Amateur wireless broadcasters have estimated that over a half of the houses and buildings in the city have been destroyed. The pilot of a 'plane which landed at Chillan, 40 miles east of Concepcion, reported that people there estimate that a quarter of the population of 40,000 have perished. Only five houses remain intact.'

On the 1st February, 1939, the writer received a letter from his friend, J. D., saying :

... 'We have no news of Mother or J. beyond a cable "believed safe" from the Consul-General in answer to enquiry. Perhaps one of "your travellers" could tell us ? ...'

This letter was received at 10 a.m. and at 11.30 a.m. the same morning—Wednesday, the 1st February—the writer sent Madame A. into the hypnotic 'sleep' and told her to go to Chile to try to find his friend's mother and brother. He affirmed that Madame A. could easily find these people because she had met them in London in her waking state a few years previously. If misfortune had overtaken them and they lay buried by the earthquake Madame A. must bring back details of the exact place. After thirty-five minutes Madame A. was awakened to normal consciousness and she recited the following details :

- (1) She had seen both the mother and brother. They were alive and well.
- (2) They were with numbers of people who escaped from the earthquake.
- (3) They were staying at a place in flat country with beautiful surroundings with a belt of trees nearby and much wooded country around.
- (4) She said she had travelled through much of the district demolished by the earthquake, and her description of it was as graphic as that of an eye-witness in an aeroplane.

The writer sent the above details to his friend, J. D., immediately after receiving them, and later had a reply from him dated the 6th February, 1939, stating that he had received a cable from his mother saying : 'M. B. safe' (Mother and brother safe). 'We have heard no other details.'

On the 2nd February, 1939, the writer sent a letter to his friend's mother, care of the British Consul at Valparaiso, Chile, asking her to kindly let him know where she was and what she was doing on the 1st

February, 1939. No mention was made of the experiment or of any reason for the request. On the 14th March, 1939, a letter was received from the mother in Chile.

Copy of letter from Mrs. D., dated the 5th March, 1939 :

' . . . Yesterday morning I had a long letter from T. asking me to tell him what I was doing on the 1st February, giving me no reason, but asking me for a detailed account of what I was doing that day, just as you have. Perhaps I had better relate my doings in January.

'J. and I left our flat on the 30th December and went to stay with our friends, the Rs.,' in Valparaiso.

'We left for the South on Wednesday, Jany. 11th, and travelled right through the devastated area where the earthquake took place just a fortnight afterwards. We might well have been in any of those places. We went through Chillan, of which there is nothing left. We actually were at Pucon ; a beautiful place dominated by an active volcano. We were in an old wooden hotel and the shake was the worst I have felt (I had felt ten smallish ones so far) but even small ones are alarming and at Pucon it was a long shake and quite a bad one. I do not think the hotel could have stood much more. I rushed to arouse J., who was in bed, and he finally arrived on the piazza with a coat on and bare feet. Everyone was there in various stages of undress uniform. The stairs swayed so it was difficult to get down them. All the same, though it was alarming, we were in no actual danger. Next morning we got the news by radio but only a bit at a time. No trains were running. We could not even wire and had no news of our friends in Valparaiso and they had no news of us and did not even know where we were. On the 30th we left Pucon meaning to go to Porto Montt but when we reached the station an hour away by car we found no train was running and decided to go to Valdivia where we had friends and arrived there about midday, breakfastless ; having left at 5.30 a.m. We found to our dismay that Valdivia was packed out by refugees and by people trying to get north by land or sea. The Government had commandeered the ships and no trains were running. Our friends, the As., put J. up and F. R. (the friend who was travelling with us) and I got a room in a hotel. A very tiny room with no ventilation (no window) except a transom over the door opening into the passage. Mr. A. finally got some kind Dutch people on a farm down the river to take us in as a great favour.

'We went out to the farm called the Toro Bayo on the 31st January and we moved out there on the 3.30 steamer on the 1st February, a Wednesday. The place was surrounded by fir trees. . . .'

SUMMARY—CHILE

- CHILE. (1) Earthquake, Tuesday, the 24th January, 1939.
 (2) Mrs. D. and her son, J., were in Pucon, Chile, Tuesday, the 24th January, 1939, and their whereabouts unknown to anyone in England or their friends in other parts of Chile.
 (3) They felt the slight shock of the earthquake and, 'though it was alarming we were in no actual danger.'

- (4) 'Next morning we got the news, . . .' (p. 146).
- (5) 'On the 30th January we left Pucon and arrived at Valdivia. . . .'
- (6) 'We found to our dismay that Valdivia was packed out by refugees. . . .'
- (7) 'Mr. A. finally got some kind Dutch people on a farm down the river to take us in. . . .' They saw the farm on the 31st January.
- (8) They moved out to the farm, Toro Bayo, on the 3.30 steamer, Wednesday afternoon, the 1st February, 1939. The place was surrounded by fir trees.

SUMMARY—ENGLAND

- ENGLAND. (1) The elder son of Mrs. D. and friend of the writer is living in Hampshire.
- (2) The newspapers published account of the great earthquake in Chile on Thursday, the 26th January, 1939.
 - (3) Enquiry is sent to Consul-General, Valparaiso. Received cable, 'believed safe.' No definite news of any description received.
 - (4) The son in England sends a letter to the writer on the 31st January, 1939.
 - (5) The writer sends Madame A. to Chile while she is in the hypnotic sleep, 11.30 a.m. on Wednesday, the 1st February, 1939.
 - (6) Madame A. returns in thirty-five minutes with the following facts :
 - (7) Mother and son are safe and well.
 - (8) They were with numbers of people—refugees.
 - (9) They were staying at a place in flat country with beautiful surroundings.
 - (10) With a belt of trees nearby and much wooded country around.

*Result of Experiment**Summary of result :*

CHILE

Mrs. D. and son safe and well.
Valdivia crowded with refugees.

They went down the river to a farm called Toro Bayo. The place was surrounded by fir trees.

MADAME A.

Mrs. D. and son safe and well.
'They were with *numbers* of people who had escaped from the earthquake.'
'They were staying at a place in flat country with beautiful surroundings, a belt of trees nearby and much wooded country.'

Besides the general accuracy of the information obtained by Madame A. during her 'travel' to Chile, we have some interesting problems to consider relating to Time and Space. Obviously the latter does not exist outside the five-sense realm of physical perception.

Now, at 11.35 G.T., Wednesday, the 1st February, 1939, the writer, using Madame A. as 'subject,' sent her to Chile to find Mrs. D. and her son. The 'subject' was awakened at 12.10 p.m. G.T. 11.35 a.m.—12.10 p.m. G.T. corresponds to 6.35–7.10 a.m. approximately in Valdivia, Chile. At 6.35–7.10 a.m. on the morning of Wednesday, 1st February, Mrs. D. and her son J. were sleeping in Valdivia. They did not leave this town until 3.30 p.m. that day. Madame A. stated that they were among refugees which was correct but added that they were staying at Toro Bayo. They had been to Toro Bayo a few hours previously and returned to Valdivia for the night and (they) left later the next day for that farm. How is it that Madame A. knew of the two places?

J. W. Dunne, the author of *An Experiment with Time*,¹ in his note on the Second Edition, says:

'It has been rather surprising to discover how many persons there are who, while willing to concede that we habitually observe events before they occur, suppose that such prevision may be treated as a minor logical difficulty, to be met by some trifling readjustment in one or another of our sciences or by the addition of a dash of transcendentalism to our metaphysics. It may well be emphasized that no tinkering or doctoring of that kind could avail in the smallest degree. If prevision be a fact it is a fact which destroys absolutely the entire basis of all our past notions of the Universe. Bearing in mind, for example, that the foreseen event may be avoided, what, then is its structure?

'I would suggest that we are lucky, on the whole, to be able to replace our vanished foundations by a system so simple as the "serialism" described in this book. Anyone who hopes to discover an explanation even simpler would be well advised to examine his own statement of the difficulty to be faced—viz., that we "observe events before they occur." Let him ask himself to what Time order does that word "before" refer. Certainly not to the primary Time order in which the occurring events are arranged! He may see then that his statement (and every expression of his problem) must bear that same general form and is in itself a direct assertion that Time is serial.

'If Time be serial, the Universe as described in terms of Time must be serial, and the descriptions, to be accurate, must be similarly serial—as suggested in Chapter XXV. If that be the case, the sooner we begin to recast physics and psychology on such lines the sooner may we hope to reckon with our present discontinuities and set out upon a new and sounder pathway of knowledge.'

Mr. Dunne's work is worthy of serious study by those readers of this book who may desire to delve into the thoughts and discoveries of modern scientific men. In *An Experiment with Time* Mr. Dunne discovers the Realm and the working we have described as the Etheric Section of the Mind-as-a-Whole.

With the aid of the preceding chapters in this book, the 'serialism' of the Time theory evolved so brilliantly by Mr. Dunne is much more easily and accurately understood without any special mathematical knowledge.

¹ Published by Messrs Faber and Faber, Ltd., London.

It is impossible to convey briefly, from the two hundred and eight pages of *An Experiment with Time*, Mr. Dunne's admirable exposition which explains why Madame A.'s 'other self' knew the present and future at one and the same time; but his summary on p. 207 is corroboration of the conclusions obtained from an entirely new scientific observation.

Mr. Dunne says—p. 207 :

'Putting it roughly, then, I should say :

'(1) Serialism discloses the existence of a reasonable kind of "soul"—an individual "soul" which has a definite beginning in absolute time—a soul whose immortality, being in other Dimensions of Time, does not clash with the obvious ending of the individual in the physiologists' Time Dimension, and a "soul" whose existence does not nullify the physiologists' discovery that brain activity provides the former foundation of all mundane experience and of all associative thinking.

'(2) It shows that the nature of this "soul" and of its mental development provides us with a satisfactory answer to the "why" of Evolution, of birth, of pain, of sleep and of death.

'(3) It discloses the existence of a superlative general observer. The font of all that consciousness, intention and intervention which underly mere mechanical thinking who contains within himself a less generalized observer who is the personification of all genealogically related life and who is capable of human-life, thinking and prevision of a kind quite beyond our individual capabilities. In the superlative discovery we are individual observers and that tree of which we are the branches, live and have our being but there is no giving absorption for us; we are already absorbed and the tendency is towards differentiation.

'(4) It points to the existence of a common-to-all field filling all Space (not incompatible with relativity theory). This would provide us with, at any rate, the primary essential for the production of anything in the nature of real telephatic inter-communication. Moreover, the inter-connexion of the lines in the tree-like field (2) net-work seems to provide another kind of possibility in this respect.'

It is self-evident that our Three Dimensional powers, attributes and faculties aided by the most rapid transport of modern aircraft could not reach Valdivia in South America and return to London in thirty-five minutes, even if the whereabouts of Mrs. D. and her son had been previously known—which, however, was not so. The apparent incredibility of such a feat, although we know it actually happened, is entirely due to the fact that our faculty of registration in normal physical life is the limited five-sense consciousness or the Waking-Conscious Section of the Mind-as-a-Whole. It is, therefore, essential to try to escape from the natural repercussions of the Waking Section of the Mind and to become accustomed to think relatively of the Etheric Section of Consciousness with its freedom from Time and Space as humanly understood. Therefore, when Madame A.'s Etheric Double with the Etheric Mind Section operating, concentrated on contacting Mrs. D. and her son, such concentration and desire directed the Etheric Double through Space as we know it.

Imagine a crowd of five thousand people standing together in an enclosure, with yourself on a raised platform in the centre of them. Mrs. D. and her son are among the five thousand and from each individual to yourself is a thread of cotton. Now imagine that as you concentrate on Mrs. D. some action takes place according to an unknown law and the particular thread between you and Mrs. D. is activated. You would immediately know where, amongst the five thousand, stood Mrs. D. In the case of Madame A., she actually travelled in the Etheric Body along the thread. The moment contact is made, even should the information desired be quite commonplace, it is 'seen' and known to the Etheric Mind Section. It may be that there is some kind of co-operation between one Etheric Mind Section and that of another when a useful purpose is to be served, as in the case of this experiment. On returning to the Waking-Conscious state such facts as have been obtained by the Etheric Mind Section are transmitted to the Waking-Mind Section, and, as we know, this is simplified by the suggestion in the hypnotic state that the Waking Mind *will remember*. This procedure of the Etheric Mind Section obtaining information and transmitting it to the Waking-Mind Section is the same as the experiments in hypnotism—and is used only for the purpose of having perfect control and arrangement. Prevision of future events ranging from complete details to just faint impressions, are found, on enquiry, to be much more common in everyday life than many people suspect.

It may perhaps appear that as the Projection of the Etheric Double is a possibility to all, broadly speaking, it only needs practice and perseverance to acquire the art. This, unfortunately, is not the case. To avoid disappointment a number of important facts should be observed, for it must be remembered that every human being is evolving in Consciousness and has only reached a certain level at this present moment. Many have not yet realized the ephemeral quality of this Physical World (a world of perishable dust, hiding the beauty of an imperishable Universe). For these people the Consciousness of things belonging to an Etheric World is not yet possible, and for such, experiments in Projection would be practically impossible, except under Hypnosis. Those whose Consciousness of the Physiological states is limited to the Orthodox views of the Mind-as-a-Whole will also experience difficulty in such experiments; in fact, their conservative attitude being much influenced by the Waking-Conscious Mind Section, special training is most desirable in these cases *before* attempting to project the Etheric Double. Preparation demands two primary conditions: (1) Harmony of Body—health, and (2) Harmony of Mind—happiness—control and fearlessness.

Physical health provides the harmony desirable for mental concentration; discomfort of any description creates distracting and discordant vibratory conditions. Affections of the nervous system with poor control of the Waking-Conscious Mind are definitely undesirable. Excesses must be avoided in every direction. Overeating, for instance, would result in material sleep and projection would be made impossible. It is better to abstain from alcoholic drinks; they weaken the power of concentration; which is required in its most perfect form. If attempting the experiment with clothes on, have all garments loose so that nothing can restrict the circulation of the blood or of the breathing. The temperature of the room must be comfortable, if too hot or too cold it will produce detrimental

effects. The best posture is to lie on one's back on a divan or bed in a dark or dimly lighted room ; a powerful white light makes Projection practically impossible as its radiation causes disturbance to the Ether. Very few people can go into a natural sleep with a strong white light shining on them ; the flashing of such a light on the face of a soundly sleeping person will awaken him. Therefore to expose such a light suddenly on the body of an investigator while he is projected would force him back into the Waking-Conscious state and cause physical distress ; it becomes important, then, to arrange that no one inadvertently switches on a light, or in any way startles the investigator. It is quite clear that a perfect condition of physical comfort, together with absolute security from sudden disturbance, are essential for the physical part of the preparations. For the Harmony of Mind we have many more things to consider. The everyday mental life is of first importance, for in this experiment we propose to step out of physical life into that greater realm where Thoughts are Things, and the finer conditions of life dominate ; we do not wish to take with us conditions of Discord which would not only be unpleasant and unhappy but misleading and fear-producing. Therefore, as our daily state of Thought controls the plane of Etheric vibrations immediately around us, and such mental state controls the particular Etheric Sphere into which we shall step, we must live daily in a state of mental happiness, as far as is humanly possible, if we are to have Harmony around us in the projected state. Worry and anxiety for some hours previous to an experiment must be avoided as well as any excess of physical or mental excitement. Meditation on Spiritual things, prayer or an aspiring state of mind will help to produce the ideal conditions for normal projection of the Etheric Double. On no account should one attempt experimenting for mere amusement, for Motive plays a great part, and if the Motive is wrong the results will be wrong also. A happy seriousness with sincerity or purpose and desire to gain evidence of Truth will always help the beginner towards success. Projection of the Etheric Double is *not* unnatural and no violation of Physical, Spiritual or Moral Law is involved by the experiment ; all fear on this account should be banished. Being a natural phenomenon (normally taking place only during natural sleep) it is controlled by the Instinctive Mind Section and, therefore, should happen without any kind of distress or disturbance to body or mind. However, mistakes are just as possible in these experiments as in any others. Such mistakes will only be made by the Waking-Conscious Mind Section. For instance, you may go quietly across a room, open the door and walk out—or you may, if foolish, dash across the room and attempt to go out of it without first opening the door ; if it is a good door you will not succeed. To be successful in projecting the Etheric Double you must prepare to open the door with due consideration of all things concerned. Self-mastery, Self-confidence and ability to concentrate the Waking-Conscious Mind are most essential before opening the door ; possessing these, you can plan what you desire to do—firstly, to step out and be consciously awake—that is, consciously connected to the Waking-Conscious Mind Section, tuned in to record all that the Etheric Mind Section is experiencing with the Etheric Body, independent of its physical counterpart, repeating this first step, until consciousness of the reclining physical body and details of things in the room are

definitely clear, before *planning* excursions either to places outside the room in this world or venturing journeys into the 'Unknown.' Persevere until Consciousness is clear, and no possible doubt can exist as to whether you are dreaming, for the reality of the experience is so different from anything in physical life that the true sensation is overwhelmingly convincing.

Remember once again : Thought controls this phenomenon ; if you attempt to project the Etheric Double with your mind full of doubt, doubt will suggest impossibility and impossible it becomes.

The moment of separation will be unknown to you, no kind of sensation occurs when the Double is actually leaving the physical body and you may project many times successfully before Consciousness is linked closely enough for you to realize the fact ; do not assume you have failed because you are as yet unaware of what has happened. Repeat and repeat the experiment until the Etheric Mind Section co-operates and the Waking-Conscious Mind Section records the evidence.

For pleasant and successful Projection the following suggestions should be helpful.

During the weeks of mental and physical preparation previous to your first experiment you need to make a definite plan of what you propose to do, such as :

I *will* be perfectly relaxed, with complete control of mind in any section necessary, and pass into the 'sleep' state without losing conscious control. I *will* become conscious of seeing my 'sleeping' body. This is sufficient for the first order or plan, and *must* be memorized so that it can easily be recalled without effort. Never attempt this experiment without previously arranging the Order. In addition there is a permanent Order, one that should precede every other in *all experiments*, i.e. I *will* remain in mental Harmony throughout the experiment ; nothing can disturb my mind ; I *will* always return to Waking Consciousness ; immediately the Order has been accomplished, or—say—in thirty minutes I *will awaken*. I *will* that each experiment increase my confidence, my concentration and my courage. I *will* to maintain Harmony. I *will* to be fearless. Assuming you have prepared yourself physically and mentally and retired to your room confident of no interference, you lie down on your back and relax all the muscles of the body ; while doing this you repeat mentally what you have previously decided to do. The experiment now having begun you may not become passive enough to lose the Waking Consciousness for that moment of transition to the Etheric Consciousness. This is probably because your interest is too keen, you are too full of expectation, wonderment—perhaps too excited or insufficiently confident. After an interval of fifteen minutes, if unsuccessful, get up and sit close to a mirror, looking at your face in it. Calmly repeat to your reflection—You are going into this 'Sleep.' You are going into this 'Sleep.' After ten repetitions quietly lie down and relax, trying again. This may be done half a dozen times, but not more, at any experiment. Remember *no effort* of any description is necessary ; go calmly and confidently through the routine and when you have mastered it you will find yourself gazing down on the sleeping physical body, without a shadow of doubt. Go slowly, repeating each experiment for the sake of personal evidence and do not attempt too many or difficult things in the first joy of success.

To those readers who may have sincerely tried to accomplish this experiment and failed, I suggest the following : make out an Order that you *will* become conscious of projecting your Etheric Double and clearly see your sleeping body at some moment *during natural sleep* at night—any night, and *will* to awaken immediately afterwards retaining full memory of the projected state. Further evidence concerning the projection of the Etheric Double and activities possible to it may be obtained by reading *Practical Astral Projection*, by Yram (from the French of *Le Médecin de L'Âme*), and also *The Projection of the Astral Body*, by Sylvan J. Muldoon and O. Hereward Carrington (both works published by Rider & Co.). These books relate the personal experiences of the writers in voluntary conscious projection of the Etheric Double, and are intended not only to convey the facts concerning the existence of an Etheric Double or Astral Body, but to provide the student with ideas and methods by which he may himself repeat the voluntary projection of his own Double.

In *Practical Astral Projection* the reader will find much helpful information, but he must consider such statements as that on p. 47, 'Projection by Whirlwind,' and p. 60 : 'the sensation of being sucked up violently by a sort of huge vortex' as the result of omitting the method of conscious Orders, and projecting into discordant conditions without proper control. In the *Projection of the Astral Body* we also find much that suggests experiments without previous Order or arrangements, such as 'Astral Catalepsy,' p. 10, a state of rigidity caused by fear and lack of preparation of mind.

There can be no doubt that the various exponents of voluntary self-projection of the Etheric Double experienced the remarkable sensations they have placed on record in their volumes. Yet, knowledge of the Mind-as-a-Whole, personal experiments in projection, together with a mass of other relevant records, show that projection of the Etheric Double is one of the natural phenomena of normal human life and belongs to the so-called unconscious processes. These are carried out by the Instinctive Mind and, as such, are always accomplished in complete harmony, leaving the senses of the Waking-Conscious Mind undisturbed.

It is misleading to imagine that self-projection is necessarily coupled with all and sundry unpleasant sensations or even pleasant sensations accompanying weird performances of the Etheric Body.

Nightmare undoubtedly occurs during normal sleep to many temporarily unhealthy people, but a treatise on Sleep that considered only the many unpleasant features of it, too well known to be enumerated here, would not accurately define healthy normal sleep ; so with self-projection, with consciousness relayed to the Waking-Conscious Mind ; it can be produced without any extraordinary sensations.

The various methods suggested for these experiments in the previously named books are in truth auto-suggestions and only by auto-suggestion can this individual activity take place.

The Waking-Conscious Mind Section has no knowledge of how to cause projection of the Etheric Double. That knowledge belongs to the Instinctive Mind through the process called auto-suggestion to carry out just what one desires.

The knowledge of the Mind-as-a-Whole and its control of the separate divisions of Life's functions and activities is most essential, because the

whole art and science of self-projection, in common with many other phenomena, is brought about entirely by mental control and direction. It is due to lack of knowledge that many strange sensations are experienced.

If, for instance, no directions have been formulated or given previously and you lie down to attempt projection to see what happens, your desire to project may suffice to bring about the separation of the Etheric Double a few feet away from the physical body ; consciousness then may cause fear, resulting in the cataleptic state, in which, so long as you fear, you remain apparently awake but paralysed, unable to speak or move, though fully conscious of all that may go on around you. Such a state would be the result of your own action and not a normal experience in self-projection.

It should be fully realized that this interesting experience of self-projection, giving, as it does, so great a personal realization of the truth of continuity of Life and Consciousness and a greater insight into the study of Evolution, is not actually a phenomenon occurring in experiment only. It is a normal part of human life that transpires during the natural sleep of physical life ; but it belongs to the experience of the Etheric Mind. It may happen throughout the earth life of many, without their being at all conscious in their physical state of such experiences. These experiences will be recorded in and by the Etheric Conscious Section of the Mind-as-a-Whole, and it must be realized that in self-projection it is not the projection but the Consciousness of that same which is being relayed from the Etheric Conscious Section to that of the Waking-Conscious Section. It is a phenomenon that does not belong to physical life, nor is it possible to record it by the brain as an experience of the five senses. It belongs to the Fourth Dimension, but by training either through hypnosis or independently by auto-suggestion the Waking-Conscious Mind can be made perfectly conscious of all that happens in that state.

It is normal to make up your mind before doing anything and to keep in mind what you desire to accomplish, otherwise forgetfulness may intervene or some attraction cause modification of the original desire.

In the projected state out of the physical conditions we have an entirely different set of forces to contend with. Time and Space are changed and only well directed thoughts in harmonic environment are of value for true perspective of the Fourth Dimension.

'Going into the Silence'

Going into the Silence expresses that part of journey which commences with relaxation and ends with the passage of time and consciousness from the Third Dimension to the Fourth Dimension. At first it may appear difficult to recognize that this transition from one state of consciousness to another has taken place. Do not try to know, just carry on. It must take place first before you can become conscious of all you will experience when once you are free of the Three Dimensions and actually operating in the Fourth Dimension. It is simple but not always easy ; and only he who is willing to face the many disappointments and overcome the failings of the five-sense Mind will ultimately be successful. This is as it should be, for he who finally succeeds has that assurance and confidence in his Creator's scheme of Life that no one can destroy. He has knowledge through personal experience, he has entered the Kingdom of the Spirit.

In his initial attempts the student is most likely to fall into a natural sleep and accomplish nothing. He must become sleepy, relaxed and fall asleep in body only, impressing on the Mind that it stay conscious immediately sleep falls on the physical body.

There is a moment like the swinging of the pendulum ; at one end of the arc is full Waking-Consciousness, at the other end full Etheric Consciousness. As the pendulum drops from the full physical waking state down to its lowest point, midway along the arc there is a point when it is exactly between going down and rising up. A rapid photograph will show it perfectly perpendicular ; motionless. This is analogous to the division of the Third and the Fourth Dimensions. Here, for a split second, is unconsciousness and from it the new consciousness of the Fourth Dimension gradually dawns.

So many students known to the writer have made the mistake of focussing their interest on this dividing line ; in so doing they interfere with the natural processes, and stop the swing of the pendulum.

Remember, you cannot *know* when you fall asleep in the ordinary way. It is common experience that you have fallen asleep most of the three hundred and sixty-five nights of the year. If you have lived thirty years it is possible you have done this nearly ten thousand nine hundred and fifty times, but you have never noted this strange phenomenon and never will. Similarly you never know the actual moment of falling unconscious. Personal experiences have shown that the 'break,' swift and sudden as it may be, is unregistered, and in face of the fact that one has nothing to make comparison with, the 'break' becomes unnoticeable ; Waking-Consciousness sinking, sinking, sunk, 'break'—then Etheric Consciousness rising, rising—fully awake and active.

Now, just as it would be ridiculous to ask someone to keep awake to that point whereby they will remember falling asleep—any such endeavour could only result in preventing sleep—so with self-projection. Any attempt to keep the Waking Mind Section actively watching for the 'break' is certain to result in preventing a change over from the Waking-Consciousness to the Etheric Consciousness. As already stated, intensity of effort, excitement and strain must be avoided ; one must have calm confidence that harmony will be maintained, and all will then be safe and well. Lack of perseverance will result in failure.

On stepping out of the physical body fully conscious and in harmony, free and active, one finds the immediate surroundings are misty with bluish grey opalescence increasing in the most harmonious conditions to bright golden light. Should the conditions, however, be discordant density would increase to almost complete darkness. From the earth to the outer ring of the physical atmosphere this misty luminosity exists, decreasing in density the greater the distance away from the Earth's surface.

Many beginners in self-projection will find at first that they are awake in the Etheric Conscious state but in complete darkness. This may be entirely normal in early stages and any fear should be immediately overcome, otherwise fear-thought may grow rapidly strong and produce unpleasant experiences—unpleasant but never dangerous. Whatever happens you will at one point always become unconscious, returning eventually to your physical normal state.

Calm confidence steadily relying on a carefully arranged programme previous to any experiment in projection, always strongly suggests to the Instinctive Mind that in any emergency you quietly return to the normal waking state. Such emergency may arise through sudden fears or finding conditions around you inharmonious and quite outside your Control or through other minor causes. With this order constant in the Instinctive Mind, which will never fail you, you can always feel safe and confident.

Outside the Earth's belt the Etheric atmosphere is clear, with crystal-like brilliance of golden sunlight. To the writer this sunlight appears to be equally distributed and not emanating from one particular source like the planet, Sun. No such luminary has been seen in the Etheric Realm ; yet all is bathed in resplendent light. The effect on one, after returning with consciousness of this Realm of Light, is beyond expression in words and no description can convey the amazing beauty.

· SUMMARY

From the commencement of this chapter we have seen the detailed manifestations comprising factors which are all connected with, or related to, Hypnosis.

(1) In normal sleep we have dreams which introduce intelligent consciousness, projection of the Etheric Double and travelling in that body, manifestations proved correct later on, when the Waking-Conscious Mind Section returns to daily life.

(2) In the manifestations of phantasms of the living we see the spontaneous projection of the Etheric Double, of people still living in their physical bodies.

(3) In the dream of Mrs. Storie—p. 107—we have seen the manifestation of the Etheric Double of her twin brother just separated from the physical body by a fatal accident on the railway, demonstrating the continuity of Life and Consciousness by information revealed, which at the time was totally unknown to any living person on the earth.

(4) We have seen that the state called Hypnosis is one in which the normal Waking-Conscious Section of the Mind-as-a-Whole, is suspended, and operated, if used at all, by the Etheric Section of the Mind or by the combination of Etheric and Instinctive Mind Sections.

(5) Memory can be made definitely to function or not to function, but all that happens to the 'subject' under hypnosis is distinctly recorded in the memory of his Etheric Mind and is capable of being reproduced under hypnosis.

(6) We have found that Telepathy is further demonstrated and proved by Hypnosis and that the hypnotic state itself can be produced by Telepathy at a distance and at a time unknown to the 'subject.'

(7) Voluntary self-projection of the Etheric Double, we have seen, is possible to accomplish by any serious investigator, and contributes great confirmatory evidence to the theory of variation and individual structure of mankind, as described in the preceding pages of this book.

(8) It is possible now to understand that the word Hallucination as applied to these varied phenomena is a mistake. Hallucination strictly means 'that which is not' and that which is not means—nothing.

(9) The 'travelling' accomplished under hypnosis we now know to be

the activity of the Etheric Mind Section functioning the Etheric Body projected from the physical body.

(10) We may conclude, therefore, by saying that Hypnosis can demonstrate the Life, Consciousness and varied activities possible to the extra non-physical factors belonging to mankind, as the essential parts for his journey through Life as a Whole. He evolves from state to state, Dimension to Dimension, Sphere to Sphere, and from a lower state of Consciousness to a higher state of Consciousness—from limitations in a physical body and physical world to a greater freedom of body and of Mind in a realm non-physical.

For experimental evidence only, Hypnosis can produce scientific demonstrations that the five-sense Mind of so many, unevolved in Consciousness, demands before enlightenment descends upon them. Hypnosis is the key to unlock the mysteries of countless manifestations which occur outside the circle of the senses of mundane physical life.

Life—Spirit—Consciousness—dwell within this body—the 'Temple of Clay' upon earth. Look within and know thyself.

XIV. THE CONTINUITY OF PERSONALITY AND CONSCIOUSNESS

'Nothing on earth is so weak and yielding as water, but for breaking down the firm and strong it has no equal.'

LAOTZE—604 B.C.

IN THE PRECEDING CHAPTER WE HAVE FOUND THAT A PART OF THE HUMAN being can be separated from the physical body and travel away indefinitely and that during the absence from the body and the Waking-Consciousness it has complete intelligent thought and activity ; it is capable of deliberately travelling to a specific destination and obtaining definite and accurate information, returning later to its physical body and Waking-Consciousness and relating its information. There are on record many cases of trance, medically certified, where the patient from some cause or another (not hypnotic) falls into a trance and remains 'unconscious,' sometimes for many days, weeks, months or even years. In these cases the Etheric Double has projected itself and temporarily for some reason is unable to get back. On returning to normal Waking-Consciousness, many of these cases transmit their experiences from the Etheric Mind Section to the Waking Mind, and remember much that occurred during the physical trance state.

We have abundant evidence to show that Life and Consciousness are not limited to the physical world and its material manifestations. We can escape from this physical part and return to it at will. We can demonstrate complete independence of it, but must, of necessity, when we wish to manifest physically, show the fact by using it. Then, and then only, are the five senses and the brain necessary attributes.

There comes a time in the life of all human beings when separation between the Mind and the physical body is permanently established. This separation we call 'Death.' Now, what is Death ! Just sleep ! What is sleep ? Only the inactivity of one section of the Mind-as-a-Whole. In this physical life the Unconsciousness of the Waking-Conscious Section of the Mind-as-a-Whole, is the normal state called sleep, and the return to this Waking-Conscious function of the brain denotes the return to physical life. Death, then, is merely the termination of the function of the Waking-Conscious Mind Section through the brain of the physical body.

We have seen that the manifestation of Conscious Life is separate from the manifestation of Chemical Life ; death demonstrates this fact for, once the 'Cord' and 'Cap' are definitely severed from their connexion with the brain, separation of Conscious Life from Chemical Life occurs. Return from the last physical sleep becomes impossible, but Consciousness, Life and Living continue on the next Plane (in other words), the Fourth Dimension.

The journey of Life is taking us on and on towards what should be, to each of us, our happiest experience—our last sleep. We shall find that the body is dead and that chemical laws disintegrate it in due course. From the sleep of death we shall awake to full Consciousness in the Etheric Body, already prepared for that purpose ; and we shall discover ourselves

in a world of reality, peopled like the one we have just left, with those whom we have loved or have known—a world similar to the physical one and just as apparently solid to the Etheric senses now operating as the previous one appeared to be to the physical senses.

Death has removed the 'house'—the Temple of Clay—the Prison of the Soul—we lived in on the earth. It has also removed the mechanism essential for the Mind-as-a-Whole, to evolve another section of Consciousness under physical conditions.

How we have lived in this 'house' on the Earth becomes now an important factor to us, since the essence of that life on Earth has produced the vibratory state of the Aura and has determined the condition of radiance of the Etheric Double. The actual plane of Consciousness in which we now find ourselves is in harmony with this radiance.

'Spirits in darkness' is not an empty phrase. The lower order of human life with its selfishness and irreligious brutality, coarse or refined, produces no radiance in the Etheric Body. Their Aura is muddy, sordid and dark, and the realm for such as these is truly darkness. No physical sun, or similar phenomenon exists to lighten their surroundings. Here we find a world where the law of attraction—like to like—is painfully apparent.

No longer can all kinds of people in every state of Evolution exist side by side. Each progressive step in that great Beyond corresponds to a degree in mental development of spiritual value—not merely an intellectual attainment.

These statements are not just the writer's theory, but are facts proved by personal experience—experience any honest investigator may duplicate for himself, after developing the correct technique.

Conscious projection of the Etheric Double permits of personal exploration of the spheres within the limits prescribed by one's personal development in Evolution; provided this investigation is carried out with the true desire for knowledge and understanding, there is no difficulty nor restriction other than that one cannot go beyond the sphere with which one's Aura is in accord.

In the journey through the various spheres up to that sphere which coincides with the traveller's Aura, full Consciousness of everything seen is possible, but, without special knowledge and definite preparation, there are limits to the Consciousness, due to lack of harmony, particularly when the sphere to which he has projected himself is far below the traveller's own Etheric vibration.

The next method by which information may be obtained about these non-physical spheres is by employing a sensitive hypnotic 'subject' capable of travelling there by request. The 'subject' will, naturally, be restricted by the laws just mentioned and to what spheres¹ he can be sent will, as seen, depend on his spiritual status. The hypnotist has no power to send the 'subject' beyond that sphere to which he at the time belongs.

The writer has had the privilege of directing the Etheric journeyings of several sensitive 'subjects' independently of each other and at different times and places, and, although, as would be expected, owing to individuality, the smaller details vary in regard to the particular spheres visited, yet in every instance, the fundamental facts remain unaltered.

¹ See Appendix.

All of them have recorded the beauty of Nature, of hill and dale, sea and mountain, the exquisite sense of life and living within these non-physical spheres, and all have been most impressed by the quality of scintillating light.

It will be found in these higher spheres that the harmony existing there is objectively brought to one's Consciousness by both colour and sound—'The music of the spheres.' Everything in each particular sphere vibrates within what may be described as an octave. This gives considerable variation, but perfect harmony, and each set of vibrations has also its definite colour, so that each object may be seen as a colour and heard as music. This vibratory law also operates here on the Earth.

If the sensitive hypnotic 'subjects' are requested to remain in their present physical environment and to describe what is visible they will notice the Etheric atmosphere. They speak of the bluish mist present in the room and usually the next thing which attracts their attention is the Aura of those present in the physical body. From numerous descriptions of these Auras much evidence relating to the spiritual development and progress of individuals has been obtained, as well as the knowledge of their general state of mind and thought. From those who are capable of seeing the Aura nothing is hidden and no thought may be concealed.

Herein is a fascinating study, for every thought causes waves in the Ether and all these waves are of definite shape according to whether they are harmonious or discordant. If the former, the 'subject' sees them as of perfect geometrical pattern but if the latter they are described as irregular, misshapen and pointed. In general terms, all harmony appears in circular formations; all discord, pointed and irregular. Thus, with a little practice an observer of mental activity will easily tell what state of mind any particular person may be in at that moment.

Another interesting experiment with such a 'subject' is to play a gramophone record, or tune in to a wireless musical programme. Having temporarily lost all use of the physical senses though retaining speech, it is impossible for the 'subject' to hear such music, as we understand hearing, but he will accurately describe the kind of music by watching the colour patterns produced by the playing of it. In all experiments personally conducted by him, the writer found that most jazz music could be instantly identified by its spiky patterns, whereas all the masterpieces of music showed scintillating lights of indescribable beauty, in geometrical patterns varying from microscopic design to those of majestic grandeur. Even on this Earth the effect of music on certain temperaments is well-known; in the Beyond music has a far greater significance than we can now comprehend. It is as much a part of life in the higher spheres as the breathing of air is in this one. Given a sensitive 'subject' capable of accomplishing these experiments it is possible to train him to converse with one who has been living in the spheres for many years, particularly if contact has been made between the two during life on Earth. Such a one, having learnt to 'CONTROL' the complicated mechanism of the 'subject's' brain—better and more accurately described as Thought Control—can relate at greater length and with fuller detail all that may be understood concerning this Life, as well as experience in the Spheres above. For this Control the deepest trance state of the hypnotic 'subject' is necessary.

In attempting to describe the Life and Spheres outside the Physical, it must be remembered first that a plan exists, the Creator's plan of it all, and that this plan is permanent ; secondly, that personal descriptions of things within this plan may be very varied, just as in this physical life the descriptions of cities such as London, Paris, New York may vary a thousandfold, albeit the plan and formation of these cities is more or less permanent.

The Universal substance, Ether,¹ interpenetrates everything ; by its very nature isolation of it for scientific chemical examination is impossible. But, let us leave the scientific limitations of the senses and build up, step by step, the Consciousness that reveals truth apart from sensory evidence, as experienced in—let us say—many facts of faith. We can now understand that Mind is the primordial member, and Thought the action of Mind, in accordance with development of Consciousness.

One of the first revelations to Consciousness when outside the physical realm is that *all thought is energy activating the Ether of space*. Therefore, whenever you produce Thought—something happens. On the physical plane the same thing is equally true but with a difference in Consciousness. You can think while in the physical body and be perfectly unaware of the result of your thinking for many many years or even a whole lifetime.

It is easily observable that an individual develops a personality broadly conforming to his habit of thinking, but outside the physical Sphere there is a realm where Matter no longer clothes the Etheric reality so that the results of thinking are immediately demonstrated.

The temporary traveller from this world into the world beyond—if he is on the journey by the process of Conscious Self-projection—will quickly discover that a thought in connexion with his sleeping physical body on the Earth will send him rapidly back to it. If it is a fear-thought concerning himself, then back into full Waking-Consciousness will he come. This fact is the first great difficulty the novice in Self-projection experiences. Perfect control of all thoughts and great concentration on the desired result is necessary for success. Even with hypnotic 'subjects' they must be trained to keep their attention fixed on the commands given to them.

The power of Thought thus becomes an objective reality to the visitor or the permanent resident in the Etheric Spheres. 'As a Man thinketh in his heart so is he' applies to the Thought life for those on the Earth ; as a Man thinketh there will he find himself is the first discovery of the 'newborn' man.

This fact should not be surprising when we remember the details concerning the human Aura.

Thought and its companion, Action, truly create their radiances by their effect on the Ether surrounding the physical body and, just as an individual by his thoughts produces an Aura, so does a Community or a Nation. Therefore, the sum total of Thought the world round produces an Aura enveloping the world. This Aura of the Earth extends approximately five miles from its surface ; adjoining that surface you may find it only slightly luminous and of a grey-blue colour. Colours vary between the darkest shades to the lightest tints and so in various places on the Earth where 'conditions' are bad, evil or unevolved, the Ether is almost

¹ See Glossary.

lacking in luminosity—so dark that it appears like the densest fog. On the other hand, where the most harmonious 'conditions' are well established the Aura will be very bright by comparison. Both these descriptions relate to local and not general appearances. In the general sense it may be pictured that this Earth Aura, created by the workings of men's Minds, is darkest where it touches the Earth and becomes by gradations merging one into the other, lighter and lighter towards the outer edge of the five-mile belt. Outside this belt it would appear that the influence of Earth thought fades away into another belt or sphere wherein all mists disappear and the clear light—the dawn of happier conditions—commences.

If you have the privilege to travel farther, you emerge into a great sphere of what can only be described as Golden Light. The adept in Conscious Self-projection learns to pass straight through the mists into this Sphere of Light before becoming actively conscious. Much unpleasant experience as noted on page 153 may thus be avoided.

Keeping this general picture in mind, we may now consider the Etheric Aura of the Earth in greater detail.

As previously stated, the energy created by Thought on the Ether produces a condition of radio-activity of the personal Aura. This personal Aura definitely decides one's activities outside physical life, whether one leaves temporarily as when experimenting in self-projection or permanently by death of the body. Human Auras vary individually according to the spiritual quality of the Mind concerned. The Earth's Aura varies in corresponding degree with this great variety of human Auras. The affinities in Etheric vibrations are the result of the law of attraction, and so, each individual automatically migrates into the sphere of vibrations or colours in harmony with his own Aura. Wherever his colour or radiance of Ether belongs, to that sphere and not beyond it the individual goes. The whole Community reacts relatively in the same way. If the individual had the misfortune to make some serious mistake before death, which lowered the vibration and colour of his Aura, he would pass into a corresponding Sphere and not into the higher one to which, before making his mistake, he had belonged. Such a one, as soon as adjustment of Mind had been made, would pass through this Sphere into a higher one corresponding to his true place in Evolution.

The condition of life outside the physical, commonly known as 'Earth-bound,' exists in the mist belt around the Earth. Here many souls belonging to a much higher order in Evolution often stay, as a result of desire, fears, or a multitude of other detrimental reasons. When their Minds have become Conscious of the futility of their temporary obsessions they pass on out of these Mists into the true Sphere, to which they have actually evolved.

Beyond the Earth's Aura exists the 'Realm of Light,' Star, Planet, Spheres, where Life can still travel on its upward path towards the Creator. In these Spheres Etheric conditions resemble very much those familiar to us on the Earth. Natural scenery corresponding to that in this world has the reality no longer limited by physical conditions, so Nature, with the absence of physical limitations, exhibits a number of beautiful and remarkable changes. If you are fortunate enough to 'travel' into one of the Spheres outside this Earth, you will most likely imagine

for the moment that you have not actually left the Earth, but have unexpectedly travelled abroad to some beautiful country vaguely familiar. This doubt about your journey will speedily vanish as you recognize two remarkable phenomena—namely, the all-inspiring beauty of the Light and the entire absence of decay. The effect of this Light is most difficult to describe. There are no shafts of Light as from some central source, and light and shade are produced by varying degrees of most beautiful luminosity. Every manifestation of Conscious Life is freed from the physical form necessary for it on the Earth. In the case of a tree, as in the case of a human being, death of its physical body releases its Etheric counterpart and the tree is to be found alive in these higher Spheres. Trees are freed of physical deformity, of mutilation by Man, and of disease or damage by the earthly elements. Here you see the tree in its true beauty; a living manifestation of Consciousness at that particular stage in Evolution. All the manifestations of life and growth, such as buds, leaves, flowers and fruit are to be seen; everything develops naturally and is not regulated by external elements such as the climatic conditions on Earth; the tree responds to its own Consciousness from within. Changes that take place in all vegetation do not, as on Earth, leave evidence of destruction and decay. Everything disintegrates as it falls to the ground. Life and development in the plant kingdom are no longer dependent on the physical chemistry of the soil.

The essential structure of all things in these higher Spheres still remains that of the radio-active principle of protons and electrons found in the Atoms of Matter.

Now, the primary necessity for each individual living on the Earth is food. Material nourishment is necessary for the physical body and so, in a multitude of ways, physical activities and human life in general are revolving round this mundane fact. Try to imagine what would happen in this world if suddenly the whole of humanity ceased to require food.

The chemistry of physical life will be no longer necessary when the individual has permanently left his physical body, and so, he will find himself, if sufficiently evolved, in a world where literally, Food is thought and Thought only. Without food as an essential life will become an entirely new experience to him when fully awakened from his last earthly sleep.

The twin companion of food is sleep, and sleep, also, is unnecessary in these Spheres beyond, yet perplexing as the contradiction may sound, both sleep and the eating of food may take place just as in the physical life.

If an individual, not very evolved, has led a physical life of self-indulgence, particularly in food, on his awakening in the Sphere to which he belongs he would most likely imagine that food was still necessary to him and his desire in thought for such would produce it for him. Illusion is not limited to the physical realm only, and the illusion of eating and drinking in the non-physical Spheres is perfectly substantial, more so in reality than on Earth, because nothing corresponding to the physical reaction exists.

Many statements have been received and published purporting to be personal accounts from individuals living 'Beyond,' stating how they have enjoyed some facsimile earthly pleasure, and giving the impression

that no difference whatsoever existed between the worlds, except a difference in the material of their bodies. Without the knowledge of the illusory conditions of all this, such ideas have been confusing and bewildering. It must be remembered that these conditions exist only to the more or less unevolved. In this survey of the subject of life outside the physical world it is my purpose to suggest the great number of varying factors and conditions rather than to attempt any definite illustration which may tend to convey the idea that some unalterable rigid system exists through which everyone must pass on their upward journey. That journey is as individual as the journey through this Earth life to each one of us ; no two beings have identical experiences, detail for detail.

Continuing our journey into still higher Spheres, we meet with those who are conscious that food and sleep are no longer necessary and where Harmony surrounds everything. Here we are in the Light amidst beauty, familiar yet indescribable in earthly terms. Here we find not only absence of food and sleep, but also absence of time and space. Complete freedom, personal liberty and individuality stand out prominently as the chief attributes in this stage of Evolution.

What kind of life exists for the individual in such a Sphere ? No food and no fatigue of body, no sleep and no disturbance of mind ; no time with its divisions of activity and rest, no space with its limitation as on the Earth, no night and day, spring, summer, autumn, winter. Only here can the word 'freedom' be understood. We use the word on Earth ; even here it is a symbol of individual attainment. The one great joy of endeavour is to be free, to be independent.

Here, then, in this higher Sphere the individual has real freedom in ideal conditions.

What, then, will he do ? He is free to do just as he pleases.

What, by this time, will be the dominant desire of one evolved thus far ? What pleases him ? For this information we must seek the privilege of communication with a resident from this Sphere, since to depend on the memory after an interview accomplished by self-projection in the Etheric Body might be extremely unreliable.

Two alternative methods are open to the investigator. One is to send to sleep a sensitive hypnotic 'subject' and then to place on record all the information related by him. The second method is to send the trained hypnotic 'subject' on a journey away from his body, and then invite our visitor from the harmonic Sphere to come here and to hold converse with us. What follows is true, and with patient, honest investigation, with due attention to the laws and technique suggested, it may be repeated with certainty of success. It has been accomplished many hundreds of times by other enquirers down through the centuries. There was only one Columbus, but millions accept the truth of his discovery without personally knowing the discoverer, or having a hope of ever seeing America.

Faith is the recognition of truth without the five-sense waking Mind's need of evidence, and many have reached this welcome stage in their Evolution ; many have not, and to these we say that all the evidence they may desire can be obtained. Desire to know, to have knowledge, to seek discovery honestly, with the requisite training, will open all doors to true evidence.

Our sensitives are evolved sufficiently to pass straight through the

Mists into the Realm of Light. They will, to recall a true experiment, be met by friends and relations in that Sphere and welcomed by them.

The two hypnotic 'sensitives' who have, for a number of years, given the writer unlimited generous assistance in experiments for this work have separately confirmed each other's experiences. That is, one has been sent into the Higher Sphere whilst the other one, without any knowledge of the first one being present in the body, has been hypnotized and then told to follow and report what the first 'subject' has done.

It has been proved beyond all possible doubt that the 'subjects' have conversed with beings who have lived on the Earth and who confirm that Consciousness, Memory, Personality and Life persist beyond the body and brain of physical man. These are the facts we have been studying and the entities, when given the opportunity, will readily prove the truth of them. Again we wish to emphasize that any serious investigator complying with the necessary factors and adopting the suggested essential technique may repeat these experiments.

The two 'subjects' just referred to confirmed each other's experiences in the Higher Spheres and even recognized each other's presence there.

They also spoke of having been shown different things of interest; and much of the description of places, sights and ceremonies which follow tally with records of the writer's experiences in self-projection. Records were made by the 'subjects' on their return to the body—but before coming back into the full Waking-Conscious state. Others were made from their vivid memories when back in full Waking-Consciousness, often some time after the actual experiment, and lastly through personal conversation with relatives and friends who have mastered the science and art of 'controlling' the sensitive 'subject's' brain centres, by Thought Control. This 'Control' is a far greater Task and much more intricate than has been usually acknowledged by investigators of psychic phenomena. The general outline of this wonderful and extraordinary manifestation of the human brain by a mind other than the owner of the brain has been explained by the actual operator referred to previously.

It will be remembered that each human being has a 'Cap' and 'Cord' attachment between the physical brain and its Etheric counterpart referred to as the Etheric Body or Double.

When the hypnotic 'subjects' are sent to the Higher Spheres they naturally leave their physical bodies, with one part of the 'Cap' covering the physical brain and with the other part attached to the counterpart or Etheric brain; between these two heads exists the 'Etheric Cord.' The 'Cord' is actually a bundle of Etheric Threads; each one is attached to a delicate brain centre, the 'Cap' providing the means of keeping the threads of the 'Cord' in the essential position, and each thread is connected to a corresponding brain centre in the Etheric Double, as in the case of the physical brain and its 'Cap.' By this means communication between all the parts of the physical body is capable of being transmitted to the Consciousness of the Etheric Double, no matter how far distant it may be from its physical counterpart. The opposite is equally true. The Etheric Consciousness can transmit Thought along the 'Cord' and cause physical reaction.

Now make a mental picture of the 'subject,' asleep in a chair and his Etheric Double seated some distance away; from head to head numerous

threads of light link the two together in the same way telegraph wires connect Exchanges. It can now be seen that impulses set up by Thought travel along these threads and are capable of activating the centres of the brain. Experiments with the 'subjects' can demonstrate their ability to do this. While under 'Control' the 'subject' must be in the deepest sleep and far away from the physical body. The controlling entities—for the work is carried out by a number of trained individuals—intercept the lines of communication, tapping the telegraph wires, so to speak, and operate the brain centres of speech and the motor centres for movements.

The actual individual speaking stands behind the head of the 'subject' inside the Aura that is around him. From many conversations with an individual operating this 'Control' we have learnt that what is called making Contact may be described as the vibratory state of the threads in the 'Ethereic Cord' of the 'subject.' If this contact is perfect then as the operator *thinks*, so his thoughts automatically act on the brain centres of the 'subject' in exactly the same manner as is normal to any individual or to the 'subject' when in the normal state.

There is a remarkable suggestion in the study of this technique of Contact with a 'subject,' that something similar may take effect in Telepathy, for we know that the most successful experiments in Telepathy only occur when Harmony and a certain mental sympathy exist. If Thought produces energy-creating impulses on the Ether as lines of force, and these are controlled by laws of harmony similar to those well-known in sound, then, just as the waves of sound from one bell will cause a facsimile bell to ring by its being *en rapport*, so the vibration of Thought may contact the 'Psychic Cord' of a passive recipient in a Thought-transference experiment. This explanation would make it easy to understand how the nervous system necessary for the physical reaction to manifest becomes responsive. This *modus operandi* does not in any way change or introduce any other than perfectly normal procedures. The only similarity is that in Telepathy and in the 'Control' phenomena the individual's mind is operated temporarily by the mind of another person. The manifestation of 'Control' requires considerable study and practice on the part of the entity desiring to produce this interesting phenomenon. The 'subject' or medium must be trained in Conscious Self-Control in his Etheric Body when separated from the physical body. This is usually the special occupation of one of the group assisting in this work.

When the trance state has been produced and the 'subject' is capable of travelling far away into the Realm of Light he must acquire confidence that everything accomplished by the Controlling powers will be perfectly satisfactory to him personally, so that he need not remain conscious of the physical at all. Otherwise anxiety, fear and discord would keep the 'subject' transmitting thoughts back to the Waking-Conscious Section of his mind, and cause interruption and interference. It is necessary to fully understand that in this 'Control' the entity operating is not in possession of, or occupying the physical body of the 'subject.' Such would be 'possession' not 'Control'—a very different phenomenon—only occurring to individuals not sufficiently evolved to safely experiment with these manifestations. The 'Control,' as already stated, in contacting the 'Ethereic Cord' can develop the ability to direct the movements of the

physical body to a degree impossible normally to its actual owner. For instance, we have seen a 'Control' operating the body of a 'subject' who in his physical life was a Decorative Art Teacher and Builder, a practical business man without any actual interest in and with positively no knowledge of medicine. The 'Control' when on this Earth, however, purported to be a Doctor of Medicine and a Physician. This 'Control' would walk naturally and easily about the room and, no matter how often the furniture was moved from its accustomed position, he would never walk into or stumble over any object. If any small article such as an ordinary pin were hidden, he would immediately find it in the dark.

We have seen this Doctor from 'Beyond' treat a person suffering from eye trouble; standing by his side, remove his eyeball from the socket, and, whilst it lay upon the cheek, massage it with the tips of his fingers and replace it without the individual operated on feeling any discomfort whatever. We may add that no suggestion was ever made to the 'Control' or to his 'subject' that this little operation should take place. A great number of wonderful manifestations have been made by various 'Controls,' exhibitions which make it absurd to suggest that only the sub-consciousness was manifesting.

Returning now to the restrictions by which 'Controls' may be handicapped, it should be observed that the 'subject' or medium has the first claim and greatest power over his own 'Etheric Cord'; unless he permits co-operation in the experiments, he could dominate all the proceedings, allowing only what pleases him and definitely stopping anything of which he disapproves. This being the case, it may be readily seen that any failure to produce perfect co-ordination and co-operation between the 'subject,' when in the Etheric Conscious state, and the controlling personality, conflicting and puzzling phenomena may occur and the most disturbing fact of all is that very often nothing is noticeable to the casual observer to indicate this lack of unity. In the case of research work where frequent contact is made under ideal conditions, the observer will readily note the least disturbing factor.

In the experiments we are recording, over five hundred hours of conversations with various 'Controls' have been undertaken for this study, and over three hundred gramophone records have been made for purposes of reference and comparison. It may be of interest to note that the Controlling Personalities have long since established their definite characteristics and manner of speech; each has a decidedly different voice and diction; the range of intelligence, too, is totally and completely beyond the powers of expression by the controlled 'subject' in the Waking-Conscious state. These personalities operating 'Control' of the hypnotic 'subject' never vary their manner of revealing themselves, which is recognizably different the one from the other and, finally, from that of the 'subject' in his Waking-Conscious state. Frequently the voices will change sufficiently to leave no vestige of doubt that the personality speaking is a man, who presently may leave, and be followed in the talking by a woman, and finally change to the voice of a small child with all the childish characteristics, asking childish questions and exhibiting all the limitations of the child mind. These changes of 'Control' take only a few seconds and are not hypnotically suggested.

The gramophone records have been made by the writer during the last

three consecutive years. The 'Controls' speak into a microphone mounted on a movable stand. This electrical machine has a revolving table on which is fixed an aluminium disc ten inches in diameter, capable of recording between two hundred and three hundred words on each side of it. A steel needle impresses the disc, thus making the record, and the same machine can 'play it back' after removing the steel needle and replacing it with one of fibre. These aluminium records are unbreakable and easy to produce and they have made it possible to receive verbatim the complete utterances of the 'Controls' with a reasonable reproduction of their voices.

Naturally, these have made a valuable contribution to the study of this matter, and comparison of the voices with those of the 'subject' has been interesting, putting out of count all possibility of imitation. Each recorded voice is consistent—that is—whether the record is the first or the three-hundredth, the voice remains unchanged, with the same characteristics of speech and cadence. With over one hundred and eighty thousand spoken words on these records little imagination is required to realize the importance of this excellent means of having not only the actual record of what was said, but of how it was spoken, thereby giving ample opportunity after the original experiment, of reproducing it at will, for additional study.

More important evidence is, of course, the information recorded, revealing a remarkable proof of the intelligence and ability of superior minds behind the phenomena. No one is capable by any known means of producing information consistently week after week concerning matters totally unknown to his Waking-Conscious Mind Section. It has been of great advantage to couple this research work with a practical service for the benefit of all who may need help in physical or mental distress. The combined work has afforded numberless opportunities for experiments with hundreds of different personalities and mentalities, and offered a field of activity far greater than mere limited personal research would have done.

The following are three headings under which we may suggest that this work has been helpfully applied :

- (1) Medical diagnosis.
- (2) Evidence of survival to the bereaved and others.
- (3) Instruction, co-operation in experiments and compiling of information concerning life in the Etheric Spheres.

In the records of medical diagnosis received stands a monument of helpful information—impossible in many cases to be discovered by any other means. Details of accidents and incidents long forgotten by the individuals concerned, but verifiable, and which have been the primary causes of their physical ailments, have been frequently noted. These experiments in diagnosis are interesting in that the hypnotized 'subject' is unaware beforehand that this particular kind of experiment is to be made, and is also quite unaware of the presence in the house of the 'patient,' and never being in their company either awake or asleep. In fact, many experiments have been made whereby only the writer has known of what has taken place, the 'subject' and the 'patient' alike being ignorant of the experiment. Diagnoses of as many as eight cases have been made at separate intervals over a period of three days under

these conditions of 'patient' and 'subject' knowing nothing whatever about it. On the following day the 'subject,' again asleep and ignorant of the preceding experiments, has, in co-operation with the 'Control,' given a word picture of each patient together with a complete diagnosis of his symptoms, enabling the writer to record the name and symptoms of the patient on the aluminium disc. This is the most concentrated effort the writer has made in this respect, but it is, we are sure, nowhere near the limit of what is possible.

Summarized, this remarkable demonstration consists of the following facts :

- (1) The 'subject' in this demonstration was Madame A.
- (2) From beginning to end Madame A. had no conscious knowledge in her Waking Mind of this experiment.
- (3) The eight strangers we will call 'patients' were each totally unaware of what was happening in connexion with them.
- (4) Each of the eight 'patients' saw the writer only for the purpose of a helpful talk, no mention being made of hypnosis or diagnosis.
- (5) Each of the eight 'patients' was unaware that Madame A. was in a hypnotic 'sleep' in an adjoining room.
- (6) The eight 'patients' were men and women varying greatly in age, position and physical disability.
- (7) The eight 'patients' took three days to interview, and not until the fourth day were the records made by the 'Control.'
- (8) None of the personal facts recorded were known to any but the individuals concerned.
- (9) Every detail of information proved to be correct.

Many other remarkable cases have been witnessed in this section of research work, but it would require a large tome to record these intimate cases and include the evidence from the persons concerned. Descriptions of diseased organs and detailed facts concerning parts of the anatomy removed previously by surgical operations on people unknown and unseen by the 'subject' have provided a demonstration which (with personal details not possible to relate in this work) establish without a shadow of doubt the co-operation of the intelligent mind of a skilled physician, transmitting his knowledge through the motor and mental apparatus of a deep-sleeping 'subject' totally unversed in the knowledge of technical medical language.

Very many experiments have been carried out during which the 'subject' in the hypnotic 'sleep' has been directed and assisted by the physician in the higher Spheres. The 'subject' has been sent to 'sleep' and has awakened in the projected Etheric Body, remaining on this Plane instead of going away to the Sphere of Light. In this projected conscious condition she has, in company with the 'physician' and others, gone into a room adjoining, where a stranger has been sitting and has been shown various parts of the stranger's physical body where the disease exists by the physically invisible 'physician.'

The following is an illustration :

Madame A. is in room No. 1 and sent into the hypnotic 'sleep' before Mr. X. arrived in the adjoining room, which we will call No. 2.

Madame A. has no knowledge of the visit of Mr. X.

After a short conversation, Mr. X. is left to rest comfortably in a chair. Neither Madame A. nor Mr. X. are aware of each other's existence, nor of the experiment being carried out. Madame A. will, when requested, commence to speak, and such speaking will be accomplished as if she were in possession of her five-sense mind. Madame A. describes the appearance of the physical body as seen by her Etheric self, as transparent and fairly luminous when she concentrates her attention on any part of it. If the various parts of the body are healthy, then this luminosity is continuous in its appearance, radiating from its separate parts, bones, organs, etc., but if there is an organ diseased or damaged or removed by surgical operation there is great discoloration, like a black patch devoid of luminosity. Other conditions of the body, such as the state of the nervous system, vitality and general health are all discernible by discoloration or varying degrees of luminosity.

So, when, as Madame A. in her Etheric Body goes into room No. 2 to investigate the physical condition of Mr. X., who, naturally, is unaware of her presence, she can herself describe what she sees. If Mr. X. has had a fall many years ago and, as a result, his vertebræ have been damaged, no matter how slightly, or how little pain or inconvenience he has suffered, that damage shows a definite dark break in the continuity of light radiating from the spine, and Madame A. speaks of it, explaining exactly where it appears.

Similarly, if Mr. X. has a disease of the liver, Madame A. will accurately describe its appearance. If he suffers pain, its origin and nature will be plainly indicated. Here it should be noted that, owing to the writer's ignorance of the facts of the case, telepathic communication is impossible. We have many times witnessed descriptions of the heart's action and the appearance of the blood corpuscles in cases of pernicious anæmia, without, be it remembered, Madame A. ever seeing or knowing the 'patient' beforehand.

With these facts it can be readily understood that a rapid and accurate diagnosis is possible, not only of disease, but also of incipient disease many years before its unchecked development has provided such obvious symptoms that the mischief is self-evident and already beyond present-day medical or surgical aid.

In the second section of this research—Evidence of Survival—numbers of people have been permitted to witness the manifestation of 'Control,' and in many instances the 'subject' has been sent into the 'sleep' state, totally unaware that a stranger was to be present, and has not returned to normal consciousness until after the visitor's departure. Under these unusual conditions, remarkable evidence relating to personal affairs and intimate facts concerning departed relatives and friends have been recorded—comfort to the bereaved, joy to replace sorrow! Indisputable evidence for the enquirer has been received and acknowledged.

These experiments in making contacts with those already in the Beyond—in the Sphere of Light—can only be realized and appreciated by people with actual experience—not merely a solitary experience, but a systematic continuity of 'sittings,' as they are commonly called; this can only be done reasonably and intelligently after first making a study of conditions essential to success.

To readers who need the physical demonstration, books with full

detailed reports of these 'sittings' with witnessed corroboration are of doubtful benefit; to many others not sufficiently evolved, neither well-witnessed evidence nor physical demonstration will satisfy their present state of mentality. Other phases of manifestations in connexion with evidence of survival and communication will be given under the next heading.

The third heading brings us directly to the greatest and most important section of our study of Man.

Actual contact is made with the minds of those beloved of us, transmitting their thoughts into words through a human instrument not their own, but lent to them like the use of a friend's telephone, for communication. This actual communication forms the logical conclusion of a series of stages in the scheme of development we have outlined—a fact which it was possible to deduce before witnessing such manifestations, from the evidence of the Etheric counterpart of the physical, and self-projection. This definite speaking contact, established beyond doubt for centuries, has appeared and probably always will appear impossible to many of the sons of Men. Fortunately everyone ultimately discovers its truth, for it is a part of our experience. Some, however, must wait till the death of their physical body frees them and removes from their minds all doubts.

We have asked what occupies the individual in his new world of freedom. What does he enjoy or desire? It appears from many conversations that few of Earth's people ever make their transition to the Realm beyond in what should be a normal manner, according to the Divine Plan. To-day disease, discord of the body, compel most to pass away, in the spiritual sense, unnaturally; it is, however, possible also to permanently leave this life with mind and body still healthy, having reached a ripe old age.

We learn that the purpose of this life is to add something to the progress of the true self, through experiences necessary to bring consciousness into alignment with evolutionary advancement. There has existed a need for these experiences before we return to life again on Earth, and it is certain that the majority of us have not learnt all the essential lessons in mental self-control, spirituality of thought and selflessness, in the average life of twenty to twenty-five years of Waking-Consciousness—the only possible time for independent thinking—for we must remember that time for sleep and much wasted time both come into the physical life of mankind. With disease forcing one to escape from the physical, the true preparation for separating the psyche from the body does not take place and transition is often made under disturbing conditions. With a perfectly healthy state of Mind and Body this would not occur; the individual would pass into the Higher Spheres fully conscious. For most of us to-day, the transition is abnormal and for our peace death brings sleep. In other words, men leave their suffering bodies in a state of unconsciousness, and the majority are thereafter kept in an unconscious state for varying lengths of time as we judge it. It may be days, weeks or many months.

Each individual, no matter how evolved or unevolved he may be, belongs to a group or pattern in evolutionary design. It may be better understood by calling this a Society.

These 'Societies of Souls' consist of a considerable number in each

group with members in a great variety of stages in their Evolution of Consciousness. The whole Society embraces every eligible individual, whether he is in this world or in any of the other numberless worlds, a few of which may be seen on clear starry nights outside this atom of Cosmic dust—the Earth. Every member is in some manner connected with another member, and this accounts for numerous relationships and affinities between people on Earth.

Every individual has the complete co-operation and is under the guardianship of a superior member of his Society who has reached a higher stage of evolution. Such a one becomes the guardian of the Earth-child at its birth and remains its guardian exclusively throughout the entire life on Earth. This guardian is in constant communication with the mind of the Earth member, and so is always available to help and influence his protégé when opportunity offers. This Society is composed of a limited number of helpers for the express purpose of assisting in Evolution ; it is formed far back in the early stages of Conscious Life of this group, and is not created for the purpose of this Earth life only. Our sojourn here is only a fraction of the life and experiences we pass through in Evolution to heights of spiritual attainment.

Some members of these Societies have evolved into higher Spheres far beyond the attainment of others. These help the less evolved in the Spheres just below and this is repeated from Sphere to Sphere until this Earth and the lower Spheres of Consciousness are reached. We contribute, though probably unconsciously—owing to present-day ignorance of psychic science—our helpful parts in this great scheme—parts which may include some greater purpose than we have dreamed of—but shown in the love we bear for an animal or bird ; in the love of a garden, or of tilling of the soil.

No individual ever leaves this life at death of the body and enters his allotted Realm alone. Always the guardian, relations and friends are there when Consciousness returns after transition. There exists a Sphere outside the Mists whereto people such as we are describing pass. It is most likely not the Realm to which they actually belong according to their degree of Evolution, for disease of the body alters the vibratory state of the Aura and the Etheric body, and until this is adjusted the individual remains asleep. This work of assisting the new arrival is carried out by numbers of volunteers who have made a study of dealing with these conditions. Sometimes the new arrival is awakened for a short period and sent to sleep again until the work is completed. This sleep is a form of hypnosis produced by the guardian or someone superintending the helpful work necessary in connexion with the transition of the individual. In this intermediate Sphere the appearance of the surroundings is not greatly different from that of the Earth, so that when the individual awakens in the home to which he has been taken by his friends, everything will appear to him to be perfectly normal.

According to his progress in Evolution, so his Mind will realize what has occurred. When fully adjusted to his own particular Etheric state, body and mind, he will then be conducted to the actual Realm to which, at that moment, he belongs.

The guardian he has had throughout the Earth life now leaves him in the care of another member of the Society. The guardian, by his self-

imposed sacrifice of helping to influence the life of his protégé has, thus, made more progress in his own Evolution and, as a result, is now free to advance not only into a higher and more beautiful Sphere of Life, but to a different kind of evolutionary service in the schemes of the Society to which he belongs. We will leave our imaginary friend who has 'passed over' for a moment, and hear what happens to children.

We are told that children who have died receive the same individual care and attention, but of a special order. The children, of course, belong to a Society, and all that has been said previously applies to them just as to the adult. But first it must be remembered that children vary considerably in respect of their degrees in Evolution and this, as we shall see, makes an important difference to what happens after the death of their little bodies. The Mind that accompanies the child is the Mind-as-a-Whole and this may be very far advanced. When an infant 'passes over' to the Higher Spheres it is received by members of its own Society; a special group of workers who, as devoted mothers of children of their own when living on the Earth, receive them in special homes. As soon as they are adjusted to the harmonious conditions of their new life they receive individual training in how to Think—how to use Thought. Naturally it will now depend greatly on their previous degree in Evolution how rapidly they advance in understanding and application of this teaching. Growth takes place just as it does in this life, and the infant develops accordingly; but, whereas on Earth growth of body is slow and governed by chemical laws, growth of the Etheric Body of the infant is the result of progress and development of the Mind. Therefore, the amazing fact exists that an infant leaving this Earth life at the age of a few days may, if advanced in Evolution, become as developed as a youth, in what is equivalent to a few months of Earth's time. This rapid growth permits the individual a quicker advance to mental independence than physical life would afford him.

We return now to our imaginary adults new arrival in the Higher Spheres. The influence of his last illness and consequent happenings have now been removed. By this transition his Etheric Body, his Aura, and his Mind are freed. His late Waking-Conscious Mind Section, which he evolved by recording his life on the Earth, now becomes closed, and only available via his memory when he desires to recall in detail that fraction of his life as a Whole just completed on the Earth. He now has his Etheric Conscious Section of the Mind-as-a-Whole operating in place of, so to speak, his late physical Waking-Conscious Mind. (You will remember he was capable of using this Section whenever he left the physical world during sleep, natural or hypnotic, or during self-projection.) This explanation should remove the bewilderment of many investigators of psychic phenomena who have been puzzled by the fact that a visitor from the Spheres often appears to have little or no knowledge of his Earth life, even of those events which the investigator has shared with him.

The function of the Mind of a 'Control' manifesting is not, as so often assumed, the Mind of the physical being he used to be. As already stated, in one body he is using one Section of the Mind-as-a-Whole and in the other body a completely different Section of the Mind-as-a-Whole. Therefore, when a 'Control' wishes to manifest he must obtain the information, if

it concerned his life on Earth, from that Section of the Mind *not* now functioning. Only those who have endeavoured time after time to recall from the Etheric Section of the Mind some of the experiences in Consciousness when self-projected on the Higher Spheres will know the difficulty the 'Control' will have in suddenly being called on to remember, even what was a well-known event in his Earth Life. We ask those who have never attempted self-projection then to try to recall some startling fact they know occurred in a dream. One can be perfectly aware that a great excitement did occur, but, even given unlimited time, it is impossible to recall the details.

Our new arrival in his Etheric Body and Mind Section corresponding to it, is now ready to continue Life. He has reached this stage of Consciousness in Evolution, and he arrives in the Sphere automatically through radio-active laws of harmony and attraction. There are many Spheres higher in the scale of Evolution and Divine attainments; all these he will reach in due time by the same pathway of becoming conscious of good and of spiritual activity. On the mental side of this new life our friend will discover, before long, that in that Sphere no kind of dissension takes place; discord is eliminated. Broadly speaking, all are of one mind in desire and ability to live and work in affectionate consideration for the life around them.

It must not too hastily be assumed that this happy state of mind and action indicates loss of individuality. Each Sphere has its own well-defined and limited range of mental attainments. Having reached the level of Consciousness that brings one into a Sphere, one can still develop there; such new attainment makes for a higher degree which, if continued, results in reaching the end of those conditions, and automatically terminates life on that Sphere, not by death, but by transition to the next higher Sphere in this great scheme—Evolution. No longer can Men, as on the Earth, live together in all stages of mental and moral growth—good, bad and indifferent, herded together.

'And before him shall be gathered (members of) all nations; and he shall separate them one from another as a shepherd divideth his sheep from the goats' (St. Matthew xxv, 32).

Heaven is a state of progressive harmony of Mind and Action, and everything our new arrival tries to do will reveal this fact more and more comprehensively to him. Should he make any mistake that produces discord, automatically he is precipitated to a Sphere below, the vibratory state of which exactly corresponds to the discordant condition set up by his mistake. When he has brought his mind into the state of previous harmony then, once more, he finds himself back in the Sphere his mistake had compelled him to leave. It is, therefore, impossible for a single disturber of the peace and happiness in these Spheres and Worlds to cause even a momentary break in the life and serenity experienced therein by all the others. And so our imaginary friend has to learn how to avoid those conditions of Thought that expel him from the presence of his associates; he finds many good friends around him anxious and ready to help him in this and any other matters of importance to his happiness and progress.

Now will probably come his great interest—his great desire, let us say—the study of some branch of science. When on the Earth circumstances may have prevented him from study and research; if such desire now exists he can apply his mind unreservedly to it. His enthusiasm will bring fellow members of his group or society to his assistance. He will join others with similar interests and they will attend lectures and demonstrations given by those whose greater knowledge and higher Evolution qualifies them to teach. He will learn the truth about the Ether, the construction of Matter on the Earth, and the science of Life in the Spheres, graduating from the Earth to the Sphere wherein he now lives. A great field of Thought, Knowledge and Understanding of spiritual principles will result from his endeavours. He will be led to see how he can utilize his knowledge and apply it for the benefit of those lower in the scale of Evolution. All interests develop with the desire to know and to apply that knowledge for the enlightenment of others. Only by such joyful endeavour does the individual make further spiritual and evolutionary progress.

Naturally, the greater the mind the greater diversity of interests, so that a variety of subjects and work and the application of them permits of an ideal existence from every point of view.

Even in these states of activity energy of a particular order is necessary to the individual; it may vary in intensity according to the nature of the work undertaken, in assisting those of a lower development. So, there are occasions when after such activity it is desirable to rest—not necessarily sleep—in order to restore and refresh the resources of the Etheric Body. Many forms of recreation exist in which this rest and recovery of energy may be made.

We are told of the great role that Music plays in the Etheric Sphere, recording vibratory conditions which re-establish equilibrium and create new activity needed by the Etheric bodies.

Every conceivable organization and a great number of perfectly inconceivable organizations exist, embracing knowledge of Divine wisdom with practical application of it for the welfare of all. Each denizen of the Spheres is free to devote himself unreservedly to that which attracts and interests him most, and he accomplishes it in ideal surroundings with ideal companions. We will picture our friend having progressed to such a high estate. He now maintains the use of his mind so that harmony is rarely broken; his study of science has made him familiar with many laws relating to the construction of the Universe. If his scientific interests are connected with life and activity on this Earth then he will devote himself, most likely with others, to helping someone in the physical body with ideas, inventions or some phase of thought.

Groups of such scientifically interested people exist in the higher Spheres, and they work together to study and to manipulate forces that permit of various manifestations being produced by them on the Earth. These manifestations come under the present-day title of Psychic Science. They are not actually super-normal, but only appear so chiefly because the majority of people, during the last few centuries, have been ignorant of Psychic Science or have been taught to discredit it. To-day no well-informed individual takes this attitude. He may admit knowing nothing about it; but freedom from prejudice, and even a superficial reading of

the investigations by such eminent men as Zollner, De Morgan, Mordelli, Lombroso, Bazzano, Richet, Flammarion, F. W. H. Myers, Geley, Schrenk-Notzing, William James, Sir William Crookes and Sir Oliver Lodge, all scientists of international reputation, should prove illuminating.

These great scientists whose brilliant discoveries in physical science have led to many of the modern wonders of this material age have not hesitated to add the new section, psychic science, as a worthy contribution to their other work in the field of science; after patient and serious investigations they have declared their testimony to the reality and genuineness of the phenomena they have witnessed. This should be sufficient to satisfy the average enquirer.

The mention of this subject, however, cannot be made without reference to fraudulent procedures, but we must not hastily condemn valuable evidence of Life and Evolution because psychic phenomena are thought to be vulnerable to fraud. Conscious fraud in psychic phenomena undoubtedly exists—but so does conscious fraud in connexion with everything that the human contacts. Why should psychic science be free of such a possibility? Yet it is absurd to suggest that because fraud is possible, no genuineness can exist. It may here be definitely stated that no serious investigator who has witnessed genuine phenomena has ever been deluded by fraudulent imitations. In most instances imitation cannot be produced under such conditions as the serious investigator must impose.

Two manifestations in the phenomena of psychic science capable of production by the scientific intelligences working from the Etheric Sphere that are conclusive are MATERIALIZATION and THE DIRECT VOICE. These afford the most definite evidence.

With regard to the phenomenon of Materialization, a résumé of all the preceding pages of this book shows an ever-increasing volume of evidence leading step by step to this phenomenon, conclusively proving the continuity of Life, Consciousness, Memory and Individuality.

It is the masterpiece of all psychic phenomena—this production of a temporary body complete in every detail, even to facsimile finger-prints and lines on the palms of the hands, as proved by wax casts taken of them, thus producing a permanent record.

Sir William Crookes' researches are among the greatest authentic investigations ever made of this phenomenon and his records should be read by everyone. Several other investigators have recorded their work of research since Crookes, but none has had the privileges afforded him in his study of the materialized woman known as 'Katie King.'

An investigator of psychic phenomena may be an expert in science or in any serious profession, but his mental acumen will not equip him with the judgment of what is possible as will the added technique and observation of a highly skilled conjuror.

The writer has had this practical knowledge of conjuring for a great number of years. As a boy he sometimes entertained his friends with conjuring tricks, later became an enthusiastic amateur, eventually joining the first group of members of that world-wide society of magicians called 'The Magic Circle.' In St. George's Hall, London—the home of every conjuror of repute and the headquarters of the 'Magic Circle'—could be met John N. Maskelyne, David Devant and, at one time or another, most

of the greatest exponents of the art. So-called spiritualistic tricks were the chief items of interest at St. George's Hall entertainments in those days, and the writer not only included such tricks in his own programmes, but had every opportunity of studying the professional tricks of this kind produced during the following years.

It may be of interest to record that at this time of conjuring enthusiasm, he acquired skill and dexterity, and while still a member of the 'Magic Circle,' he was taken by two critical friends to witness some physical manifestations supposed to be genuine and produced through the mediumship of John Taylor of Farnworth, Lancashire—a kindly looking old man upwards of seventy years of age, small in stature and looking not at all like the fraudulent trickster we imagined him to be.

A full description of this séance, the first the writer ever attended in the capacity of 'Sherlock Holmes,' with his friends, will be related elsewhere, but this much must be told now because it resulted in creating a real desire to discover the truth in psychic phenomena, and was the actual starting point for a lifelong study and research.

Imagine a very confident conjuror in the presence of his friends, in a well-lighted room, sitting on a plain wooden chair on the top of a circular table, which stood on the floor of an underground basement room. Everything in the room had been microscopically examined. The kindly old man stood by this table and slowly, slowly, the chair and the conjuror went up and up towards the ceiling, remaining in mid-air for sixty long seconds, then falling swiftly back to the top of the table. Incredible! Unbelievable! It could be done by trickery! Yes, but machinery weighing three tons would be required to force up the glass rod necessary to support the chair on its upward journey, also loud music to drown the noise of this machinery, nor could our friends have been allowed to examine under and over the table during the trick, which, however, during this genuine phenomenon they did most thoroughly. This and many other manifestations seen that evening were genuine beyond reach of all the technique of trickery and all the scepticism of a conjuror.

The mention of psychic phenomena is like the proverbial red rag to the majority of conjurors, and to justify their scepticism every kind of artful device has been invented to try to imitate what many conjurors have read, but few have ever seen, of psychic phenomena.

Given a stage, footlights or a sufficiently darkened room, a conjuror will provide an excellent exhibition—if you do not happen to know the exact characteristics of genuine manifestations. We have witnessed the failure of some of the best professional men to produce anything in the least convincing in their attempts to show by trickery their imitation of Materialization phenomena. Little is known to the average observer of the difficulties a conjuror must overcome before he can successfully perform his tricks, and few realize that conjuring is often impossible owing to numerous conditions favouring detection, so that a popular misconception exists that 'everything can be done by trickery.' This, of course, is a great perversion of the truth; but, like so many statements, it leaves the superficial thinker content to dismiss what at the moment may clash with his preconceived opinions.

In the following statements of Materializations witnessed under unique conditions by the writer, the reader may suggest a temporary state of

sitting in the armchair with the screen placed in front, the mediumistic friend fell quickly into a trance.

It should here be noted that this friend stands five feet six inches in height without her shoes, and weighs over twelve stone. The six-inch opening between the fourfold screen and the wall would not permit her to pass through and at no time during the fifty-five minute séance did the screen move in any direction. Within five minutes after the trance state was established a masculine voice, speaking in cultured English—a striking contrast to the country dialect of the medium—addressed the writer, exchanged greetings and commented on the difficulties so much bright sunlight was making for his manifestation. (Sunlight or any bright light has a disturbing effect on the ectoplasmic substance constructed for such phenomena. It does not destroy it, but causes it rapidly to contract towards the medium, who is the actual source from which ectoplasm emanates.) Within another five minutes a tall, robed form emerged easily from behind the screen through the six-inch passage. The same masculine voice continuing the conversation was now obviously coming through this form and asking us to note two facts: one, that his form (materialized body) was at least eight or nine inches taller than the medium, and the second fact that while he talked on, the heavy breathing of the entranced form behind the screen, barely one yard away from us all, was clearly to be heard.

For the writer's special benefit this materialized man—previously well known to him—brought the medium from her chair to stand, still deeply entranced, behind the six-inch aperture, so that they both were clearly visible; the man's form standing outside the screen. The difference in height was now most marked. The medium was reseated; the man's form withdrew and the form of a child appeared, standing no more than three feet in height. It is of interest to state that no child physically existed in the house at the time. This materialized child was also known to the writer, who carefully noted her small head, beautiful little features, blue eyes and lovely fair hair, exquisite teeth and perfectly formed feet and hands, even to the little half-moons of the finger nails.

No substance can counterfeit genuine ectoplasm, although, photographed, it appears in textile form to correspond to one or another of known materials used in our everyday life—for are we not witnessing a *temporary manifestation of material things*? The materialized bodies of the visitors from the Spheres beyond are facsimile of those they now no longer need, but they are as real as our own when this phenomenon is seen in its most perfect manifestation. Naturally, there is a slight and subtle difference, indescribable by its very transient nature.

The same laws that control the re-assembling of a temporary material body permit in a similar way of the production of the veiling substance known as 'ectoplasm,' often appearing like cheese-cloth or curtain-net; this has led the fraud-hunters of psychic phenomena into full and complete admission of their inability to employ common-sense reasoning—this incidentally.

Returning to the account of this impromptu séance, four other visitors from Beyond appeared before the front of the screen during the fifty-five minutes, making a total of six materialized forms. Future investigators of psychic phenomena should note that such remarkable evidence can best

be obtained by personal effort in establishing cordial and friendly relations with the 'sensitives' they desire to experiment with. No greater example exists than that of Sir William Crookes and his methods. The whole sphere of psychic phenomena has its basis in the realm of Thought, and if an atmosphere of suspicion is created the majority of true 'sensitives' cannot produce any genuine manifestations. Fraud, if it exists, need not worry the honest, intelligent investigator. It will always expose itself sooner or later. Proceed step by step with the complete assumption that all is genuine, making this undubitable, to commence with ; for, if the investigator lacks genuineness himself, his efforts will be worthless.

Now let us consider the second important phenomenon, viz. the DIRECT VOICE.

In this we have a manifestation of partial materialization ; only the mouth, throat and vocal cords are brought to the normal degree essential to manipulate the air and produce sounds. This materialized section is often referred to as the voice box and appears to be used by almost any number of different Etheric individuals. Actually it is a means by which each speaker can have his organs of speech materialized.

A group of scientifically trained individuals from the Spheres usually co-operates with the physical medium on the Earth. In some cases the medium becomes entranced, in others he remains perfectly normal. In some cases a cone-shaped trumpet or megaphone is used to intensify the sounds or voices, but in other cases no apparatus is at all necessary. In some of the best manifestations witnessed by the writer, voices were heard in a dimly lighted room, though the light was sufficient to see everything and everyone. Voices clear and audible related personal facts establishing identity. As many as twenty-five different voices have been heard in two and a quarter hours.

On one occasion a friend possessing this 'gift' came to the writer's experimental laboratory to assist in testing a delicate instrument invented for the purpose of obtaining this Direct Voice phenomenon without any human mediumship. The voice of a friend no longer on this Plane discussed this said instrument at great length and concluded by saying : "Some day in the future you will record the voices of us from the greater world on aluminium discs." A note was made and witnessed by someone present at the time. Seven years elapsed before that prophecy proved to be true ; as far as it has been possible to discover, the aluminium recording machine had not been invented at the time of the prophecy.

The writer has had numerous experiences of these phenomena, most of them being corroborative evidence in relation to other manifestations. This technique, when possible, gives many of the best independent results.

The writer had for many years the friendship and services of an elderly assistant. She, being very gifted both mentally and physically, was, thereby, capable of giving invaluable help. Having a keen appreciation of research work, it was arranged that after her transition to the higher Spheres she should endeavour to communicate in every way possible to establish her identity, independently of the presence of the writer. One of his friend's successful efforts will illustrate her endeavour to eliminate the telepathic hypothesis so often suggested as the explanation of identity communication.

A public demonstration of clairvoyance was given at the British

College of Psychic Science in London by a well-known medium. This was unknown to the writer, who was at that time in the country many miles from London. This friend conveyed to the clairvoyante the following facts :

(1) That she wished someone present in the audience who knew the writer to take him a message.

(2) She stated that the following details of a picture would reveal his name. The picture was described as that of a field with a river passing through it, and where it looked shallow, a bull was crossing it.

(3) She gave her Christian name with a message that conveyed her own name and details of the burial of her physical body. Someone in the audience instantly realized that the bull crossing the ford symbolized the writer's surname and the following day sent him these details.

Now, the writer had no knowledge that any attempt at communication from his friend would take place that day and, therefore, was not expecting it. As already stated, he also knew nothing of the meeting at the British College. The acquaintance in the audience did not know the spirit communicating from the Beyond and was ignorant of the connexion with the writer of any previous plans made before her transition. The medium did not 'see' the spirit communicating and had no idea of the previous arrangements. At her demonstration of clairvoyance the medium spoke of this incident as something novel and unusual. The friend communicating from the Beyond established the fact that she knew someone in the audience would be on friendly terms with the writer and would be willing to convey her message to him ; this, of course, was correct.

Another series of experiments that has proved successful, involving many interesting factors, has been recently made by the writer in the endeavour to establish the fact that the 'controls' personally speaking to him through the hypnotized 'sensitive' are not so-called secondary personalities of the physical 'sensitives.'

For those not familiar with modern psychology it will be necessary to state that a few eminent men have described a limited number of cases where, under apparently normal conditions, individuals have suffered from what appear to be many different and very distinctly separate selves or personalities. Several of these cases are to-day considered classical examples of multiple and alternating personality.

Dr. Morton Prince made a study of a Miss Beauchamp over a considerable period, and was finally convinced that she had five separate personalities. Dr. Prince's book, *Dissociation of a Personality. The Unconscious*, will give the reader the complete story.

With the further knowledge of hypnotic possibilities and some of its laws, which we now possess, the phenomena of multiple personalities established on an abnormal mental 'subject' point to the contrary conclusion, i.e. that secondary or multiple personalities do not exist in the manner suggested by Dr. Prince, and others such as P. Janet, Dr. Azam and Professor Flourmay. In view of the possible disbelief in psychic science, owing to insufficient experience or serious study, this false conclusion (that multiple personality was the solution of the problem) can easily be understood. Had these investigators in their endeavour to solve

the problem of multiple personalities, carried out experiments such as the following, their conclusions would probably have been different.

The experiment consists of two parts :

(1) The 'sensitive subject' is sent into the hypnotic 'sleep' and a 'Control' manifests. This 'Control' gives a message which is recorded and which he promises to repeat at a Direct Voice séance ; the message to be sent to the writer who will *not* be present.

(2) At the Direct Voice séance the same 'Control' manifests, stating that he wishes a certain message to be sent to the writer.

The writer has two friends—man and wife—who together possess the mediumistic essentials for this Direct Voice phenomenon. They live at a South Coast town and have never used their great 'gift' for personal or monetary gain. Their sincere self-sacrifice and years of patient helpful use of this 'gift' of the Spirit have resulted in a high degree of perfection in this particular phenomenon. For several months during spring and autumn they conduct a séance, usually on Sunday evenings—and let it be said here that these friends have rendered valuable assistance to the writer. It is due to them and to the co-operation of the scientific group from the higher Spheres who conduct their Direct Voice manifestations that the experiments have been so successful.

The following is an outline of an actual experiment carried out on Tuesday, the 7th November, 1939. Three 'Controls' spoke to the writer in London on this occasion, all well-known and distinct personalities, their combined conversations taking one and three-quarter hours. They agreed to speak, and each 'Control' recited what they would repeat as a message to the writer when speaking at a Direct Voice séance provisionally fixed for the following Sunday evening in the South Coast town. The friends conducting the Direct Voice séance are never told beforehand of these experiments, so that there is always an element of surprise when any of the 'Control' group from London speak at their séance in this connexion. Each separate message was repeated by the 'Controls' speaking independently by Direct Voice, their messages subsequently being sent to the writer.

It will be difficult to imagine a secondary personality manifesting through a hypnotic 'sensitive' as a 'Control.' For example, the writer's mother has given indisputable evidence of her identity over a period of years. Facts mentioned by her, although unknown to her son at the time, were later confirmed by his family and others, the manifestation being in the materialized form and also in the Direct Voice, without the writer or the hypnotic 'subject' being present. Surely the suggestion that all this is explained by a secondary personality of a hypnotic 'subject' is inconceivable, except as a flight of the imagination.

No serious investigator repeating this experiment will have the least doubt that the manifesting personalities are those whom they claim to be, and who can, given the opportunity, prove it beyond any possible doubt.

XV. THE WISDOM OF CONSCIOUS LIVING

'To bring forth and preserve, to produce without possessing, to act without hope of reward, and to expand without waste, this is the supreme virtue.'

LAOTZE—604 B.C.

THE APPLICATION OF THIS STUDY OF LIFE AND CONSCIOUS EVOLUTION MUST BE THE CENTRAL INTEREST OF THE INTELLIGENT WAKING-CONSCIOUS MIND, THROUGHOUT THE EARTH LIFE. WE HAVE A GLORIOUS HERITAGE, A PERSONAL RELATIONSHIP WITH THE GREAT ARCHITECT OF THE UNIVERSE, NOT AS SKILFULLY MANUFACTURED PUPPETS OF CLAY, BUT AS ACTUAL PARTS OF ONE GOD, THE ONE LIFE, THE CENTRE OF EVERY LIVING CONSCIOUS THING IN THE UNIVERSE. We are as closely related to God as each electron is related to another in the continuity of electrons creating an Atom of this Material World. We are a part, a working part in this great evolutionary plan of the Universe, being trained through trial and tribulation, happiness and exaltation to greater and greater degrees of Consciousness of the power and high estate of the Mind-as-a-Whole.

If one had no knowledge of geography, it would make absolutely no difference to the geographical fact that the continent of America lies across the other side of the Atlantic Ocean from Great Britain. On hearing of it for the first time, one might be doubtful of this truth and express one's disbelief in no uncertain terms (through ignorance), nevertheless, America would actually exist, and to obtain personal evidence of this one could travel there.

The same factors exist concerning the wisdom of Conscious Living. By merely recognizing the Waking-Conscious Mind Section and limiting the Consciousness to the five-sense manifestation of Life, one is unable to conceive of the greatness of Man's heritage or the possibility of his becoming an essential part of God's celestial kingdom. The other sections of the Mind-as-a-Whole are for ever functioning, although one may be completely ignorant of the true facts. Yet, often some reflections are mirrored on the Waking Mind.

The ideals in the heart and mind of the average evolved member of the human family are but reflections of a higher state of Consciousness, above the level of Time and Space, revealing the possibility of Things to Come. The preceding chapters of this book have shown evidence—for those who have attained sufficient Consciousness to realize it—that we live as sentient beings in different States or Dimensions ever evolving toward a higher state of intelligence and wisdom, and a higher state of Consciousness of Spiritual law. How can we apply this knowledge in our earthly life to-day so that greater progress shall be made individually?

The first essential is to acknowledge the fact that life and living Consciously, are purely Mental phenomena, although experiences may be physical—such as falling down and slightly hurting oneself. You may jump up laughing and make light of it, and quickly dismiss the incident from your mind; you may be fearful of moving at first; you may curse and swear, blaming some innocent person or thing for the cause of your

fall, then get up slowly, full of complaint and forebodings of the future results of the mishap. In a word, either you may have a hearty laugh or 'make a mountain out of a molehill.'

Similarly, misfortune may cross your pathway of life, financial, emotional or as a disappointment of some kind. When your first reactions are over, set aside some moments for quiet thought and give this 'misfortune' your most devoted attention.

All the problems of this life may be helpfully considered by applying the following ancient axiom: 'To know.' First, think of every detail concerning the problem. Having found out all you can about it, do not be too hasty; think and continue to think until you feel sure you KNOW as much about it as possible. If the problem is a serious one it is better to write out a list of the data. If it is one concerning which you have to make a decision, write one list 'for' and another list 'against.' This should be accomplished as far as possible without anxiety of mind. Remember while doing this, that the most important thing is YOUR STATE OF MIND, NOT THE PROBLEM. Keep the imagination inactive at this stage, and do not make the common mistake of creating mental confusion, by conjuring up possibilities or impossibilities, or by coming to conclusions before completing the first part of this method—'TO KNOW.'

The next part of the axiom is 'TO WILL.'

Having now thought out every detail you know, at the present time, concerning the problem, you proceed by making the decision in accordance with your judgment, from the things you know. At this point, having definitely made your decision, you leave all thought concerning the subject entirely alone. If, by this time, you have discovered the omission of some important facts, go back and start all over again; each process in this method MUST be FINAL, and the introduction of one section of judgment into any other must be strictly avoided.

'TO DARE' is the third part of this method. The previous two processes have brought knowledge and the decision you think best; now must come whatever action or non-action may be necessary. Your courage and determination are here applied and you fearlessly undertake whatsoever you considered judgment may have decided.

Lastly, 'TO BE SILENT' concludes this procedure. You have given your problem every thought, made your decision, and you are fearlessly acting accordingly, so you must now be SILENT within your mind, have peace within. Do not question your decision after considering it final; you will learn by results how thorough you have been in the application of this excellent method.

The Wisdom of Conscious Living is to take all the experiences of Life and consider them, instead of reacting 'naturally' or more truly, reacting without thought. There are millions of experiences but only two categories for them, and they are easy to remember. The first is HARMONY and the second is DISCORD. Harmony produces everything that is CONSTRUCTIVE and Discord produces everything that is DESTRUCTIVE. These are known as the 'two ways.' It will be realized as we advance in Evolution that Harmony, or its opposite, Discord, form the most important secret of the Universe. This secret denotes a Law which ultimately creates a perfect state of harmony in Life by compelling what is out of Harmony to be self-destroyed. The fact is very obvious when we look around us in this

world. We may be healthy, i.e. in a state of Harmony of body and Mind a whole lifetime of ninety odd years ; on the other hand, illness of mind and body, i.e. Discord or Disease, may be so severe that the physical body is destroyed and Life separated from it in much less than ninety days. Nations may live in Harmony for centuries, but through Discord they may be almost annihilated very speedily. To make any real progress in Conscious Evolution this Law must never be forgotten. In everything we THINK and in everything we DO stand the questions : Does it make Harmony ? Does it make Discord ? Applied daily to our lives, this simple method of self-analysis will create greater Consciousness, and help us to avoid most unnecessary mental disturbance ; although we may be passing through extreme difficulties or tribulation, this effort to maintain Harmony of MIND and ACTION will alleviate the severity of the worst kind of experience. Thought produces patterns in the radio-activity of the Ether similar to sound upon the air, and the following scientific facts may help to arouse essential interest in the importance of creating Harmony of Thought and Action or in resisting Discord.

One hundred and fifty-five years ago Chladni discovered that musical notes could be obtained by drawing a violin bow across metal plates, and that when sand or powder was strewn upon them regular patterns were produced. These patterns are now known as 'Chladni's figures.'

In 1904 the *Christian Herald* Co., Ltd., of Tudor Street, London, E.C., published an interesting book entitled, *The Eidophone Voice Figures*, by Margaret Watts Hughes. In the Preface to the second edition, the author wrote :

'This New Science, which is given to us by one note of the human voice, aided by simple methods of operation, yields such varied and complex results that appear not only marvellous but almost miraculous. It is a science which, for explanation of its phenomena, points to the musical world as well as to the scientific world ; to the vocal artist, as also to the searcher after scientific truth and to the interpreters of those mysterious laws which underlie the visible forces of creation. . . .

The study of some of these Voice Figures may prove to be helpful in throwing light upon sentences and passages to be found in the Sacred Volume. With the aid of the Eidophone disc, both singer and scientist are able to witness the effect not only of one but of many kinds of vibrations upon different substances.

'The extraordinary power given to these vibrations to control and arrange various particles of matter calls undoubtedly for explanations ; and enquiries will occur, such as : What may be the law which impels one kind of vibration to scatter dry powder abroad, while another vibration of the same note gathers it together and, if needs be, to cohere so closely and so compactly as to appear as a solid whole ? Or, further : What may be the secret of the arrangement of lycopodium dust into hundreds of tiny but symmetrically-shaped mounds, while another class of vibration of the same note gives a complex form of exquisite beauty ?

'The laws which govern the dispersion, attraction and cohesion of

dry particles and which seem so remarkable as to suggest the principle of universal integration and disintegration of matter—while these same laws are to be recognized in the semi-liquid department, they seem to operate towards a totally different end. The moistened particles, under the influence of the different vibrations, disperse, cohere and arrange themselves, but now to assume a form resembling a natural form. Here we have given to us, also, not only the *form* of the Daisy¹ and Trefoil flowers, but in addition to that *form* in many instances a floral form with streaks and delicate markings on the surface of the petals, resembling some of our well-known garden and field flowers. In the impression figures, in response to certain kinds of vibration the result will be the instantaneous formation of a tree or fern, or some intricate pattern of cross waves.

‘Not the least among the many subjects for enquiry is that which points to the *force* and *energy* of the vibrations themselves, when produced under favourable circumstances.

‘An explanation of these phenomena and of what, also, may be the chemical or electrical action which, under the influence of *voice* vibrations, can thus control matter, suggests a very wide area of investigation.’

In the Introduction Miss Hughes continues: ‘I had been devoting attention to the study of the six properties of sound in relation to the voice and, being impressed with the important part played by intensity in the formation of vocal sounds, especially in relation to quality and the creation of overtones, I became desirous to find some means by which I could test the different intensities of the tones of the human voice. My first task was to search for an instrument and I made diligent enquiry as to what had already been accomplished in this direction.

‘So far as I was able to ascertain, no such instrument had been produced and I felt very much disappointed.

‘Not willing to give up my project, I endeavoured to construct an apparatus of my own, which I hoped eventually might answer my purpose. This apparatus consisted of a tube, a receiver, and a membrane which was stretched over the top of the receiver. The membranes were made of various kinds of materials—paper, parchment, fine silk, gold-beaters’ skin, tin and indiarubber. My aim at this time was to test the force of the different notes sung into the tubes by the weight of the various substances placed on the membranes.

‘. . . On one occasion as I sang I noticed that the seeds which I had placed on the indiarubber membrane on becoming quiescent, instead of scattering promiscuously in all directions and falling over the edges of the receiver on to the table, as was customary when a rather loud note was sung, resolved themselves into a perfect geometrical figure.¹ Surprised at the unexpected appearance, and wondering if it were the result of mere accident, I cleared the diaphragm of its contents and scattered fresh seeds on its surface.

‘Upon singing the same note as before, the seeds gave the same figure. This figure, therefore, which I never searched for, became the progenitor of all that followed in the department of the dry powders,

1, 2 See Eidophone Voice Figures A.

and the apparatus which was intended to demonstrate the capacities of only *one* of the properties of sound, has proved since to be the instrument that was needed to enable the singer to make visible the effects of the vibrations and to show the endless possibilities of the human voice in this new path in the world of sound. By varying the sizes of the disc it is possible to find one to suit the lung capacity of every voice. I have made use of a great number, ranging from one inch to thirty-seven inches in circumference.

'PART I . . . LYCOPodium FIGURES

'If instead of a heavy powder, such as sand, we scatter on the disc a small quantity of *lycopodium*—the impalpably fine seeds of the puff ball—we have a different class of figures, the lightness of this substance causing it (for reasons which have been explained by Faraday) to gather at the points where vibration is greatest, and to leave the nodal lines bare.

'The tendency of this fine dust to cling to the centres of motion enables the singer to test the intensity of the notes sustained ; for, as they increase in strength, the fine dust spreads itself farther and farther from the centre outwards, until the whole of the vibration circle is covered. When the *diminuendo* is effected, the *lycopodium* is once more disturbed, and this time collects into a number of tiny mounds, all of which finally retreat into one central heap as at first.' (See illustrations, Eidophone Voice Figures A and B.)

(These illustrations are produced by kind permission of the *Christian Herald*.)

'FIGURES IN LIQUIDS

'If we flood the surface of the disc with water or milk and then sing through the tube, we find the liquid surface at once covered by regular crispations or wavelets in straight or curved lines that form complex and beautiful patterns.

'FIGURES IN SEMI-LIQUIDS

'Instead of employing liquids, if the membrane is rubbed over carefully with moistened colour (such as flake white or red lead) and a powerful note is sung into the tube, some of the figures made visible by *lycopodium* may be witnessed in a still more interesting form. Not only are the centres of motion and their boundaries to be seen, but every movement of the disc may be studied. Some of the curves are highly suggestive of roots, branches or foliage of plants or, again, the beautiful curves such as may be witnessed on frosted window-panes on a wintry morning.

'FLOWER FORMS

'*First Stage of the Daisy*

'A small heap of colour paste, mixed to proper consistency, is placed on the centre of the disc and a suitable note sets it in motion. The note is continued and ere long we see the paste take the form of a little flower with petals. Instead, however, of altering its form like the "geometrical" figures, during the sustention of a single note, we

observe this floral form remaining apparently unaltered while the note is held on and apparently falling back every time, with each *diminuendo* of the note, into the same little heap from which it sprang, only to reappear with each renewal and slight *crescendo* of the note; and we further notice that it becomes each time more and more developed in shape, up to a point when the surrounding air has absorbed so much of its moisture as to leave it too solid for free movements.

‘FULLY DEVELOPED DAISY

‘If we now place on the disc a still larger quantity of this colour paste, e.g. a mass the size of a small bean, exactly upon a centre of vibration, as before, and sing a suitable note, we first see the heap gather itself closely together. After a short time it will be seen slightly agitated around its edge and, by continuing to sing, suddenly in obedience to a careful *crescendo*, beautifully-shaped petals dart out with perfect regularity and symmetry, in a floral form which, when fully developed, closely resembles a daisy.

. . . Some of the most perfect daisy forms are delicately marked on their petals with vein-like lines, both straight and curved. Others show around the base of the petals one or two rows of very tiny dots, which I am inclined to think are themselves centres of vibration and capable (if one only knew *how*) of development into tiny flowers. Some daisy forms exhibit two, three and even more rows of petals overlapping each other.

‘*The Pansy*

‘This figure has its own special behaviour and will take shape only under particular conditions. A small quantity of water-colour, mixed to proper consistency, is placed on the disc, and water is poured around the colour mass. Then, if a suitable note is sung into the tube, the colour paste in the centre shoots out its petals through the surrounding water but, instead of emitting small petals all around, as with the daisy form, in this case the petals are larger, and there are only three, six or nine. These pansy forms vary both according to the condition of the colour paste and the character of the note which influences it. Some are composite, having two or three rows of overlapping petals. Owing to their tenuity, however, the upper layers of petals are unavoidably effaced as the water dries off, so that I have been unable to preserve the most elaborate specimens. It is, indeed, only when the thicker layers of petals are sufficiently solid to bear gentle pressure that they can be fixed at all.

‘The pansy is peculiar in that its divisions are always three or a multiple of three, and that it will expand only if surrounded by liquid. As the petals spread out in the water, there is left in the centre of the disc a smaller triangular heap the points of which are connected with the bases of the larger petals. Sometimes around these three points, as well as on the surface of the heap, and on the petals, there are delicate patterns. Both upon and around the petals there is often a succession of curves, and streaks and fluted markings.

‘Sometimes the larger petals are partially divided at their outer edges. In other cases a narrower petal appears between each large

petal, adding considerably to the beauty of the figure, and to its floral appearance.

'... I have observed, in addition to the daisy and pansy forms—which represent two distinct classes of figures—others of various sizes, and with petals resembling those of the primrose, the buttercup, the chrysanthemum, the rose and the geranium.

'... Other interesting figures can be obtained by means of moistened *plaster-of-paris*; these are of a different character, although produced in the same manner as some of the previous figures.

'IMPRESSION FIGURES'¹

'Soon after the production by singing of the semi-liquid forms, a great desire took hold of me to find a method of rendering them permanent, for it seemed obvious that if the whole motion of the disc under the influence of vocal notes could be preserved, this might prove not only interesting and pleasing to the sight, but also of advantage to science. But, how to proceed to this end? After many attempts and many failures, it occurred to me to experiment by way of glass. I, therefore, took a small piece and coated it with colour, and the disc in a similar manner. I placed it downwards on the membrane, at the same time singing a note into the tube.

'On lifting it up I found the glass covered with some interesting adhesion vein lines, but showing no trace of the vibrations of my voice.

'After continued practice, both in singing and in manipulating the necessary operations, on a certain occasion, when the plate was lifted up from the disc, the underlines showed that the note I had sung had been sufficiently powerful to leave a distinct impression on the glass, which could be retained and made permanent.

'This experiment, with the practice it involved, led to the discovery of all the classes of figures and their variety belonging to this department, including those names, trees, ferns, cross vibrations and the forms which will now be described under the name of Linear Curves.'

Returning now to our statement that Thought produces patterns in the Ether, from these amazing pictures produced by the human voice only, it is an easy step forward to comprehend an almost similar result manifesting on the Fourth Dimension of the Etheric realm by the process of Thought. Observations by Dr. Kilner and others have recorded the visible changes of colour produced by Thought on the Aura. This change must by the very nature of things be an alteration in vibration causing the change of colour, but fuller evidence than this can be obtained through first-hand experience by Conscious Projection of the Etheric Double. Thought forms are as much in evidence in the higher spheres as bricks and mortar are on this Earth Plane. Evidence may also be obtained by sending a sensitive hypnotic 'subject' into the Fourth Dimension to record this Thought Form manifestation. Words are inadequate to express the multitude of patterns of both Harmony and Discord portrayed by Thought, and the reader who may be unfamiliar with such a possibility as Thought power, must feel somewhat like a cocoon being told by a butterfly that some day he will be a butterfly himself and fly around from

¹ See Eidophone Voice Figures B.

flower to flower—that even at the present moment he, the cocoon, possesses all the essentials for that almost inconceivable manifestation.

The value of Conscious Living is revealed to oneself by one's state of inward happiness and peace of mind, not so much by the absence of troubles and difficulties as by the success of one's effort to produce Thought patterns of Harmony. For this, almost constant supervision is necessary over the Waking-Conscious Mind Section. Picture to yourself the invisible weaving of designs around you ; these you carry wherever you go and they make the 'atmosphere' of your presence. For instance, you may try to conceal the constant Discord of your mind under a veneer of pleasant and charming manner to your friends, but few will be deceived, because your presence will be 'felt' disturbing, discordant. Harmony and discord cannot exist together—one opposes the other—and although at any given moment you may feel personally happy, this happiness cannot, momentary as it must be, remove the pattern of Discord you have woven around yourself perhaps for many long years. These patterns or vibratory conditions, after being woven into your Aura, become attached to everything you touch, even to such lifeless things in your environment as furniture, for you cannot sit frequently on the same chair without impregnating it with this Harmony or Discord of your personal 'atmosphere.' Every room you occupy and every article you wear becomes saturated with it. If by Conscious Living in Harmony your 'atmosphere' is 'good,' then all these things so impregnated are helpful to your fellow men and life around you.

'And besought Him that they might only touch the hem of His garment ; and as many as touched were made perfectly whole' (St. Matthew xiv, 36).

'For, she said, if I may touch but His clothes I shall be whole' (St. Mark v, 28).

It was this primary fact and the knowledge of it that produced the ancient belief in Amulets, Talismans and Precious Stones, and our modern investigations into Radio-activity support beyond dispute the genuineness of the claims for the influence of these legendary 'Charms.' Relics of the Saints and their personal possessions have been venerated for centuries, and often used for therapeutic purposes. To-day we realize from the study of Psychology and Hypnotism that 'belief' and self-hypnosis played their part when results occurred. Now the mental condition of faith is the greatest of the Harmonic states and if Harmony produces *Constructive Patterns*, then these may be definitely necessary for the therapeutic processes of physiological reconstruction ; for it is common knowledge to-day that FEAR—the greatest Discordant state of the waking mind—will prevent the cure of a disease, although the best of treatment has been applied, treatment that may always have been successful when the mind has had Faith. Right down the ages to the present day the wearing of Gems, Amulets and Charms has been associated with benevolent and malevolent influences radiating from them ; it can readily be understood that if a Relic, a Precious Stone, Amulet or Charm of any kind has in the first place its natural radio-active Harmonic forces, and, in addition, it has been constantly on the person of a 'SAINT' or an individual with an evolved Consciousness and Harmonic life of unselfish activity, that article

will radiate an Aura of Harmonic patterns that remains there for centuries, as experiments in Psychometry have demonstrated.

We may criticize the Ancients for their seemingly ridiculous application of powdered Pearls for cases of Consumption, or Rubies to 'sweeten the sharpness of the humours to strengthen the vitals to drive away melancholy and to restore lost strength,' of the wearing of Turquoise to ward off contagion and a host of other Stones, Amulets, or words of Holy Writ ; but deep behind their 'beliefs' lies the bedrock of Universal Law, the Power of Thought. In this way the seemingly ridiculous ideas make sense, and we can understand the influence and virtue possible to be obtained from the symbolic relations thus created ; as, for instance, the virtue emanating from the precious stones dedicated to the twelve Apostles, noted in the following paragraph.

With each month of the year a particular Gem has been associated with, and dedicated to, an Apostle. Thus we have¹ St. Andrew, the Sapphire, symbolical of Faith. St. Bartholomew, the Red Cornelian, signifying his martyrdom. St. James, the White Chalcedony, indicative of purity. St. James-the-Less, the Topaz, emblematic of delicacy. St. John, the Emerald, emblematic of youth and gentleness. St. Matthew, the Amethyst, emblematic of sobriety. St. Matthias, the Chrysolite—pure as sunshine. St. Peter, the Jasper—hard and solid as the Rock of the Church. St. Philip, the Sardonyx—friendliness. St. Simeon, of Cana, the Pink Hyacinth—sweet temper. St. Thaddeus, the Beryl, as indefinite in lustre, being thus expressive of his doubting faith.

By the association of ideas the Saintly virtues become by Thought woven into the radio-active structures of the Precious Stones, and in days gone by when Religious Thought was cultivated, devout people wore the Stone representing the Saint of their birth month. This gave them something on which to concentrate and as their Thoughts were always in connexion with the Saint associated with their Stone a concentrated amount of Harmonic Thought was gradually built up.

It will be realized that Conscious Living involves a great deal more of strict attention concentrated on the Evolution of the Mind than is given by most people on Earth to-day. Intense attention in all things is necessary, and the success of this part of Life must be valued from the Spiritual point of view rather than from the usual Material one. All should strive for success, but it is the manner of its accomplishment that counts Spiritually, and it must be realized by the individual that if he has 'good fortune' it is only for the EXPERIENCE of it and if it be obtained by such methods as we term 'right,' 'good,' 'harmonious,' then only can such SUCCESS be both Material and Spiritual. But, if success is obtained by Discord—unfairness, dishonesty, or any method lacking in Harmony—then, although it may be a Material success it will be a Spiritual failure, a halt in the advance of Consciousness ; and when these few short years of Earthly Life are o'er and the individual is transferred to the next World, his beginning will be poor and starved, handicapped in a multitude of ways, hampered by the necessity to perfect those mental attainments which would have been more easily reached when on the Earth. It cannot be reiterated too often that Life is MENTAL and whatever is accomplished

¹ *Precious Stones (Curative)*, by W. T. Fernie, M.D. Published by John Wright & Sons, Bristol.

during this Life should be in Harmony with Oneself ; to violate Spiritual law in order to obtain success is the worst kind of FAILURE in this Life, which is only a short period of Life as a Whole, and a School for Experience in which to learn Mental control by the transmutation of Discord into Harmony.

Life could be just as naturally successful if all peoples of the Earth worked to achieve the greater Consciousness, and made their Evolution the one important aim in life. What is most sadly wanted, together with the knowledge of the Evolution of Consciousness and the Continuity of Life, is an enthusiastic revival of Christianity as a new World Religion, with the old dogmas removed, and a greater measure of Truth, based on the present-day evidence of the Resurrection and other psychic phenomena as demonstrated by Jesus two thousand years ago. This necessity of Conscious Living would be much more easily accomplished and greater help give to the whole of mankind if this New Faith could be established by the Religious authorities now extant. Modern civilization is rapidly speeding entirely in the wrong direction. Struggle for existence and the necessities of physical life *should* exist, and will always exist, but the struggle should never be in vain, or the less fortunate left dependent on National Charity. Individualism is the keyword in Conscious Evolution and Cosmic Law. All methods that destroy individualism attempt to destroy Cosmic Law—such attempts may flourish for a space but men can never supplant God ; the Law that makes Harmony constructive and Discord destructive automatically Destroys—in time—all opposition to Cosmic Law.

Individualism does not mean Equality, for the varying degrees of Evolution prohibit its possibility, but it does Spiritually mean—'All for one and one for all,' all that is necessary and helpful for individual Conscious progress through THOUGHT to HAPPINESS and inward HARMONY. A greater realization of the existing stages of mental Consciousness will lead to a greater effort to be helpful individually.

All the peoples of this World are fundamentally Atoms of the Divine Creator no matter what their status—a primitive fellow in the jungle, a serf to a commercial magnate, or a sovereign head of a State: all are one in Creation, one in Spiritual Brotherhood irrespective of creed or colour, time or place, centuries past or centuries to come. Life extends far beyond this transient state of Earth Life. Temporary positions in the World of men are of no importance EXCEPT as responsibilities for the influence and help that they can give towards the Spiritual and Material welfare of mankind. Life and Living are mental phenomena; to vegetate or to become an automaton, a cog in some machine with no independent mental activity, is non-progressive. The most important thing in Life is Thought ; it must be the first and greatest factor in solving the multitude of human problems connected with everyday life and the Evolution of Consciousness.

It is beyond dispute that a healthy physical body is necessary in order to cultivate a healthy Waking-Conscious Mind. Therefore, it is vitally important to discover some scientific means by which a higher level of health may be maintained than exists to-day. The orthodox medical methods are only partially correct, as results in general have proved. Surgery should be a *last* resort, not the main means of attempting to re-establish health. Diagnosis needs new methods, and treatment by natural

preparations should be preferred to synthetic medicines. There already exists evidence of Biochemical methods and Homœopathic procedures, the curative effects of which far exceed all the accomplishments of the Orthodox school of Medicine. The future education of members of the Medical Profession should include knowledge of the continuity of Life, facts concerning the human Aura, and the Psychological aspects of the healthy and unhealthy Waking-Conscious Mind; also a study of Astrology in relation to the human being together with methods of determining the patient's particular mental and physical make-up at his present stage of Evolution. Every medical student should witness a series of hypnotic experiments and become proficient in inducing the elementary stages of 'sleep.' It will be found at some future day that discordant Thought patterns are more important to discover and correct than to ignore them and hunt for the Bacteria whose increase may be due to these 'patterns' changing the state of radio-activity of some weakened part of the physical body. Of course, there are exceptional cases, cases wrongly treated or long neglected.

A new medical procedure would commence with the CHILD, the apparently healthy child. With the knowledge within the covers of this book, children could be brought through the early years of their life under such Medical supervision that could, in the majority of cases, keep them healthy and happy. No child to-day is born with perfect health; it may have no complaints visible, but some deficiency may exist in the content of *elements* normal to the completely healthy blood stream. These can be noted; the child treated for HEALTH, not waiting for weakness to develop and for disease to manifest itself. The Medical World should devote its whole efforts toward IMMUNITY from disease, by starting with the Baby. In fact the Profession needs dividing into three groups:

- (1) An Immunity Section.
- (2) A Medicinal Section.
- (3) A Surgical Section.

Now let us return to our statement that Thought is of basic importance, and a healthy physical body is the next essential factor; more progress and less unnecessary suffering would be the lot of millions if better Medical knowledge were applied and assistance given in early life.

Another of the great problems in this age, as well as in all ages past, is that of Affection. All degrees of love and affection are the results of sympathies, relationships or harmonies existing between human beings and other forms of Conscious Life. Love, in its most perfect manifestation, is Divine and can only manifest as such in stages of Evolution far above the average level of the peoples of this world. Affection, in human relationships, varies from zero to zenith, and each individual estimates its value according to his present state in Conscious Evolution. As Consciousness is only evolved through experience, many states and stages are necessarily producing many kinds of experience in affection, devotion and love; and, as we know, these phenomena are not limited to the manifestation possible between human beings. Affection commences its development in the early stages of the Evolution of the Mind, far back in its journey through the Vegetable Kingdom and onwards through the Animal Kingdom to the Human.

Love first exists in the perfect unity of the Divine Atom, which leaves the 'Fountain of Creation'—the Godhead—before its separation into two parts, positive and negative, which ultimately manifest as man and woman later in the evolution of Life. This perfect unity is thus without the Consciousness that experiences in the future Evolutionary process bring to it. Many people are aware of the primitive manifestation of affection visible in the Vegetable Kingdom, the attraction many plants have one for the other, as well as conversely—a repulsion one from the other. In the Animal Kingdom the manifestation of affection is much more in evidence, often exhibiting degrees of devotion apparently unpractised by many a human being. Anyone who has been closely associated with animals, either wild or domesticated, knows that Individuality and variation in affection among them is as much in evidence as it is amongst members of the human family. In the Human Kingdom love is the greatest and most dominant factor, and individual evolution is very markedly revealed by the particular form in which it manifests.

As Scott says in the *Lay of the Last Minstrel* :

'Love rules the court, the camp, the grove,
And men below and saints above ;
For love is heaven, and heaven is love.'

In many of the stages of Consciousness reached by the human family to-day Love is focussed on the Self, and we find many examples of Selfish Love in one individual. For instance, a man or woman may be overfond of food and drink, of dress, of social position, of class consciousness, excessive pride of family or position, be intellectually conceited, sexual and voluptuous ; all of which have their stimuli in the elemental feature of Self-Love.

The response to a higher quality of affection is shown in the varying degrees of fondness and personal interest in the Flora and Fauna of the World—even in the cultivation for personal pleasure of a Garden or devotion to an animal. Naturally the most common and the most misunderstood phenomena of Love exist in relation to parents and their children. Parental affection is too often selfish dictatorship conceived by the basic possessive instinct of the Animal consciousness. Present-day ignorance of the Evolution of Consciousness of the Individual Mind has made it possible for this possessive idea to assume dictatorial rights over children ; for most parents think in the natural terms of 'one's own flesh and blood' as if flesh and blood created the Individual Mind and Personality of the child.

In this study we have seen how the Evolution or development of Consciousness gradually unfolds the Wisdom and Knowledge contained within the Divine Centre of the Mind-as-a-Whole, as it passes onward and upward, through the multitude of Living forms expressing Life and Consciousness throughout the Universe, of which this little Earth is but a fragment. Therefore, when the Individual Mind returns again to gather further experiences and perform its Self-ordained mission amidst the Human family it needs a physical body through which to manifest. Parents provide this body, and the body only, for it is impossible that the greatest of all attributes for Progress and Independence—*Individuality*—in its perfect sense, should exist if we are in any way the offspring of the Mind of the parent.

Heredity does not include the transmission of *Mental* qualities from ancestors to their offspring, and all the data and arguments to support such a theory are inaccurate (be it remembered, Heredity does not stand alone as an example of wrong 'scientific hypotheses'). If, by the application of 'Hereditary Law,' a number of human geniuses could be produced by breeding, then science could justify its claim for Heredity, but we know this has never been nor ever will be accomplished. All other claims for Heredity are correct, because Heredity is the manifestation in Creative Law of the growth and reproduction of species controlled by Chemical Life, not Conscious Individual Life, that alone possesses MIND.

So we see that for Wisdom in Conscious Living we must readjust our ideas about children and parental authority. The Mind of our children is THEIRS and we are the Guardians of it until age and experience are sufficient to permit them to be responsible for their life and the manner of living it. If they are closely connected to us in the Pattern of Society to which we belong, they will show degrees of affection and understanding; if they are not so connected in Mind, they are likely to appear difficult and to show very little affection for their parents.

Love cannot be exacted nor should it ever be *expected* from children.

The Waking Mind in many children during the first seven years of their lives is closely connected with the Etheric Conscious Section and although they cannot express themselves very freely, they KNOW without words what is right and what is wrong in the treatment they receive from their parents and associates. A great deal of unrevealed suffering is inflicted on them, causing reactions often little suspected by their elders.

How few parents 'KNOW' their children! Only by the Astrological facts, quite easily obtainable, can you KNOW the outline of characteristics, traits and abilities a child may possess. Even the most elementary work on Numerology will give a greater precision of facts from a birth-date than most parents will acquire in ten years of life in the company of a child. Everything in the Universe is governed by Law and, although these Ancient methods appear to suffer from the prejudices of 'modern thought'—that misnomer applied to the processes of the present-day uninformed mind—they do to a great degree interpret this part of the Universal Law. Parents should obtain these details of the child's mind—the Waking-Conscious Mind—for the development required by the Child will be denoted, as well as what advantages and disadvantages are likely to exist.

The writer has experimented with many children who innately possessed much mental ability, but who at the time of the experiments were undeveloped through one or other of the usual causes—misunderstanding of the temperament, wrong treatment by parents or scholastic teachers, illness weakening the power of mental effort, and in most cases from the harmful hypnotic suggestions conveyed by all, in affirming that the Child is a fool, backward, undeveloped or asinine. When the writer had ascertained the birth-date of such a child, and it denoted ability to succeed in learning necessary things, no child failed to achieve success, after being assisted to greater bodily health, and also by the removal of previous detrimental suggestions of failure. Seemingly hopeless pupils have passed their final examinations after proper treatment, and the help of hypnotic suggestion. Parents having before them the outlines of the chief characteristics of a child, will easily see the trend of development, and be able

to guide him into the most suitable channels. To know that a baby only a few months old is most likely to have a sensitive nervous system and be highly strung and imaginative would warn wise-living parents to restrict the usual excitements provided in child life by foolish emotional adults ; it would prevent many of the common childish troubles, so often brought about by injudicious treatment of highly strung nervous children.

Parents should look on their children as individual Minds, temporarily in their care to instruct and guide, until the children's development justifies independence. The parent's evolution is being enhanced in the process, if carried out successfully. Much independent progress in the first twenty-five years of life is retarded by the mistakes of parents and teachers in thinking they can demand a particular kind of development, which may not be in accordance with the Evolution of Consciousness essential to the adolescent individual.

Conscious Living so that greater spiritual progress is achieved will need special attention being paid to the training of Youth. It is remarkable that so important a task as the rearing of children, and the responsibility for their early training should be attempted by all and sundry, from the highest to the lowest in the land, with such sublime ignorance of the simplest psychology and equally sublime ignorance of personal Evolution of the Mind.

In all relationships of life we should consider the privileged position we occupy towards each other, rather than the attitude of possessiveness common to all. Possessiveness is the root of jealousy and the source of widespread desire to own people and things, at such times as we consider of paramount importance to us. This possessiveness compels us to make claims on others which are in reality false ; naturally, its worst influence is seen in the relations between married people. There are very few married folk so temperamentally divergent that it is impossible for them to live in some sort of happiness together ; they could, moreover, hope for a better relationship did they but know how to live Consciously and had a truer knowledge of this Life and its purpose. Animal propensities, self-indulgence, and possessiveness, lower the consciousness to such a degree of Discord that separation of desires, of mutual interests, and loss of even mutual respect too often occur ; the bonds of mutual help are broken and destroyed. The manifestation of affection that leads to Matrimony is a subject that covers a very wide field of thought ; we need not consider many of the selfish and sensual factors of the lower degrees in Evolution. It is evident that all humanity has to pass from the lower to the higher, and those who are conscious to-day of being advanced beyond the lower states should remember that at some time in the Past they were themselves on the lower levels of Consciousness. By so doing, instead of an attitude of inaction, disgust or condemnation, they may bring invaluable help.

It will be realized from all that has been written concerning the Evolution of the separate Positive-Negative part of the original Creative Divine Atom, now Man and Woman, that a high degree of attainment must be reached before a human life of almost complete happiness could be possible Consciously between two people as man and wife ; and as we search in our own intimate circle of relationships or turn to the records of history, few such Harmonies are to be found.

This world, where from our dreams of happiness we awaken to

disappointment so often, will be followed by future states in future worlds, where more constant joys will be experienced. It is in the remembrance from the Past, in life beyond the earth, that we are moved to 'feel' and hope for that Happiness, that mutual and perfect understanding, with no fear of the impulse to relieve the Mind of all its burdens, as well as to share all its joys. The secret longings of the spiritually-minded among us for this high degree of affection is not the result of the imagination or imaginative desires, but a half recollection of the higher things left behind for a short time, whilst we sojourn on the Earth, to undergo the trials and temptations essential to transmute the base metal of Materialism into the pure gold of Spirituality.

The attraction and marriage of men and women is part of the Evolutionary Plan, part of the work in the Pattern or Society to which we belong. It is an institution for mutual help and benefit, and for these under consideration a necessity in their Evolution; in ordinary circumstances it is capable of being harmoniously maintained for the period of the Earth life. If harmony exists between two people—the true affection—then nothing can separate them *after* the Earth life, irrespective of whether they belong to each other—as halves of the Divine Atom or not. Harmony is the Magnet in the Etheric Worlds by which all who possess it are drawn together. The links, forged only by the laws or customs on the Earth, have no jurisdiction in other Worlds. In modern married life we see selfishness and possessiveness at war with every attribute of Spiritual value. Marriage should not invoke the sense of possessiveness, inhibiting freedom of Mind and Action. With mutual trust in Harmony, jealousy is impossible. With Harmony as a constant endeavour and ideal in the life of each partner, all pettiness and misunderstandings would be removed. True, there would be no *real progress* if both thought exactly alike, but differences of opinion can be expressed and criticism of actions can be accomplished without Discord, if endeavouring to Live Consciously, making Harmony of Thought-patterns a habit in daily living. Each married individual is a link in a chain of evolutionary factors of great importance to their progress and development; their life is an influence on all around them and particularly on their children. In the effort to evolve by Conscious Living, each must consider it a privilege to be an essential help to the other, and conspire to achieve as much as possible of the harmony that will advance the Mind, and secure an environment into which adversity and discord cannot intrude.

To understand that this part of Life is only for the experiences it can bring us and that we cannot have a life of endless joy and pleasure, we must be prepared to realize, as Shakespeare wrote

'Sweet are the uses of adversity,
Which, like the toad, ugly and venomous,
Wears yet a precious jewel in his head.'
As You Like it, Act II, Sc. 1.

Life, and particularly married life, for which no education and general guidance has prepared the way, must have its individual problems and difficulties. The state of semi-perfection absurdly considered constantly possible brings so much disillusionment that many forget the beautiful truth expressed by Tennyson in *In Memoriam* :

'I held it truth, with him who sings
To one clear harp in diverse tones,
That men may rise on stepping-stones
Of their dead selves to higher things,'

and that in the darkness of Discord and misunderstanding we are like—

'An infant crying in the night :
An infant crying for the light :
And with no language but a cry,'

longing for the return to the happiness and harmony of a more Conscious Mind, a Mind capable of realizing how easy it is to drift into the pathway of Discord, by looking downward for the concrete evidence to support the thoughts that the darkness of the Mind has conceived.

In the wisdom of Conscious Living, married life must be a united effort to meet the joys and sorrows with determination to keep the maximum amount of Harmony possible under the existing condition—to avoid the possessiveness that creates jealousy, doubt and uncharitableness of thought—to exercise that sweetness of understanding of the shortcomings, but also of the virtues not yet permanently established, and to live in such sympathetic concord that one could abandon momentarily one's individual view and peep through the window into the other's Mind, for :

'That man, I trow, is doubly curst,
Who of the best doth make the worst ;
And he I'm sure is doubly blest,
Who of the worst can make the best.'

Elizabeth Barrett Browning, in *The Soul's Expression*, endeavours to give poetic utterance to the effort to think in accordance with the Wisdom of Conscious Living :

'With stammering lips and insufficient sound
I strive and struggle to deliver right
That music of my nature, day and night
With dream and thought and feeling interwound,
And inly answering all the senses round
With octaves of a mystic depth and height
Which step out grandly to the infinite
From the dark edges of the sensual ground.
This song of soul I struggle to outbear
Through portals of the sense, sublime and whole,
And utter all myself into the air.
But if I did it—as the thunder-roll
Breaks its own cloud—my flesh would perish there,
Before that dread apocalypse of soul.'

Be of good cheer, and let not Doubt, through inexperience of Mind, the absence of God in your heart, or intellectual pride, blind you to the TRUTH of the Evolution of Consciousness. Let not the transient nature of Life on Earth blind you to its great importance in the Plans of the Great Architect of the Universe. Keep faith with the spiritual vision of your great Heritage, and with the inspiring beauty of the Truth that God is within you.

'Our birth is but a sleep and a forgetting:
The soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar,
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory, do we come
From God, who is our home.'

W. WORDSWORTH.

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APPENDIX

LIFE. The manifestation of Energy (Spirit), belonging to one of two primordial laws created by the Great Architect of the Universe.

(1) Chemical life=A restricted evolutionary process, positively without Consciousness.

Necessary in Physical life for the production of Matter. Vehicles for the Waking-Conscious Mind section to manifest within.

Progress in Chemical life is limited to the primordial laws governing it.

Chemical processes are standardized permanent, never varying, prehistoric and unalterable.

No atom of Chemical life or Chemical growth can ever develop Consciousness.

(2) Conscious life (=Spirit, Life and Mind) is an evolutionary process which produces Consciousness through experiences, registering the exercise of Thought and Action individually, utilizing temporarily, forms or bodies in a progressive system of self-registration, of self-development, and self-discipline of Thought and Action.

It originates from the Divine Atom, individually separated from the Divine Ocean of Conscious Life we call God—Divine Mind—Great Architect of the Universe, or any other of the titles signifying the Divine Creator.

The evolution of Conscious Life, permits the escape from Discord, Evil and Ignorance (not of intellectual but of Spiritual law) by evolving Consciousness of HARMONY and applying it to life (living)—the Constructive mental sphere of progressive happiness in all things—in opposition to the Destructive mental sphere of non-progressive Misery, by the violation of Divine law.

DEATH. The dictionary meaning of this word is misleading. 'Extinction of life.' Extinct—'having ceased to exist.' 'State of temporary or final extinction of Spiritual life.'

There is no such thing as 'extinction of life'—neither of Conscious nor of Chemical life. Conscious life in the case of human beings, is a part of the Creator and is impossible of destruction. Chemical life—that which is essential for the construction of material forms is also indestructible. Forms may disintegrate but their integral parts only separate.

TRANSFORMATION is a more accurate definition of 'death' than the word 'destruction.' Transform—to change the form. This transformation called death is not a metamorphosis—a change to another kind of form, such as the Chrysalis into the Butterfly—the Mind-as-a-Whole and the personality so far established by the Evolution of Consciousness remain the same Etheric body that has previously inhabited the physical counterpart.

Death is only an important incident IN LIFE, causing the separation of the physical from the etheric body which kept it alive, and does

NOT interfere with Life itself but only with the Sphere or Plane where that individual life will manifest. In natural death, the transition takes place as normally as sleep; one passes into it painlessly and awakens just the same individual as on Earth and in as substantial a world as the present.

Modern science has proved the indestructibility of Matter; Matter is the product of Chemical Law and Chemical Law is a creation of the Divine Mind.

Divine Mind is in all Conscious Life, therefore it is unreasonable to imagine that Mind can produce something indestructible and yet of itself have no such attribute.

INDIVIDUALITY. Oneness. The individualization of Consciousness in the evolution of the Mind-as-a-Whole.

The progressive degree of Individual Consciousness taken as a whole at any time, as distinct from Personality, the temporary manifestation of Consciousness, varying between the extremes of 'good' and 'evil.'

Individuality is the result of the long process of Evolution of Consciousness, and is determined in any incarnation by the progress already attained, and this is registered by the particular traits denoted so accurately by Astrological law. Thus the Individuality of any person is made up of the talents and moral qualities acquired in their past stages of living, together with other qualities not yet fully evolved.

This naturally creates in every individual a duality so often bewildering to witness.

The permanent factors of Individuality are always 'good' while those of Personality may be temporarily 'bad.'

PERSONALITY. Personality differs from Individuality in that it is subject to great variation, being the sum of experiences produced by Astrological law acting in unison with the traits designed to develop the psychological side of the individual. Under normal conditions it should show an ever-increasing Consciousness, as the individual develops spiritually. Personality concerns this present life only: each incarnation is bound to be greatly influenced by varying conditions—nationality, climate, etc.

Individuality is changed only by the Evolution of Consciousness: it is permanent and progressive.

Personality is transient and is concerned with this life only.

DISEASE. This is a purely physical state of disorganization of the Electronic arrangement of Matter, whether that Matter belongs to the physical body of human beings or other members of the Animal or Vegetable Kingdoms.

When this arrangement becomes affected, and it may be affected by Chemical processes as well as by Thought (wrong thinking, worry, anxiety, grief, anger and all discordant states of Mind), a condition is created wherein germination of bacteria develops and the destructive processes of body tissue common to the various ills flesh is heir to, become apparent.

SPHERES. Higher and lower than the Earth, where human life is manifested.

The Earth is only one of the Heavenly bodies wherein Chemical Law, producing the substances called Matter, build up, by the amalgamation of Elements, the forms necessary for Life (Conscious Life), to manifest within the order to follow an Evolutionary path of experiences, endowing the Waking-Mind section with Consciousness of Spiritual attributes.

As a Sphere in the scheme of Conscious Evolution we may consider the Earth plane as neutral, permitting as it does every kind of Mental state in Individual development to exist on it, at one and the same time and place, the 'good, bad and indifferent' living in the same environment together.

In the Higher Spheres—Worlds—where the more evolved individuals arrive from the Earth, when Spiritually developed, the 'good, bad and indifferent' can no longer remain together. The laws of Harmony dominate and if the particular harmony wave-length of the Sphere is broken, by Thought or Action, then the offender finds that instead of disturbing the community round him, as on the Earth, he is precipitated to the Sphere of vibration corresponding to that of the Discord he has temporarily created.

These Higher Spheres may thus be considered as positive, in that they belong to the Heavenly scheme in the Divine Creative Plan, where only Harmony—happiness and true Spirituality can exist for further development toward perfection, entirely free from Discord.

The Lower Spheres may be considered as negative, and consist of two kinds, (1) Worlds resembling this Earth, but in a lower stage of development and (2) Spheres in the Ether created by the discordant Thought forces of Mankind on this Earth, and not Divinely Created, as part of the Universe. Just as in life on Earth, mankind is at liberty to exist temporarily in unenlightened conditions of mental and physical degradation, not created for him by God, so in the Etheric Worlds the unevolved and unenlightened create by their Thoughts and Actions environments of gloom and distress constituting these Lower Spheres. Life on Earth is the determining factor to commence with. If life has been lived in an endeavour to practise the Christian, or any other similar Principles, such a life produces an Aura of Light and brightness.

The opposite kind of life, selfish, full of discordant Thought and wrong Principles, produces an Aura lacking in Light though varying in degrees of darkness.

'But if thine eye be evil, thy whole body [Etheric Body] shall be full of darkness' (St. Matthew vi, 23).

'Let your light [aura] so shine before men, that they may see your good works' (St. Matthew v, 16).

THOUGHT. Thought is energy in the Etheric World. It is the Action of individual Consciousness, creating direct or indirect activity on the fourth-dimensional plane of the Ether.

Thought consists of two qualities :

(1) HARMONY—which is CONSTRUCTIVE, Progressive and Spiritual.

(2) DISCORD—which is DESTRUCTIVE, Non-progressive Spiritually, and in extreme degrees retrogressive.

By THOUGHT the meridian of exalted Spiritual living may be reached.

THOUGHT takes precedence of all things in life.

Jesus said : 'I and My Father are One' (St. John x, 30).

These words of Jesus indicate the knowledge of Conscious Life—Life, Mind and Spirit—denoting God.

He also acclaimed : 'I am in the Father and the Father in Me' (St. John xiv, 10).

As God is the Life, Spirit and the central Mind found within every human being, then the words of Jesus definitely confirm this and explain the true meaning of the many references to the God-within.

'All things [wisdom and power] are delivered unto Me of My Father : and no man knoweth the Son, but the Father ; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *Him*' (St. Matthew xi, 27).

It becomes crystal clear, that if the knowledge of God the Father within us, is unknown to our Waking-Conscious Minds, then only the Father will know the Son, but with the understanding of this Truth the Son (individual) will know the Father.

Nowhere can we find Jesus claiming to be God. He said He was the son of Man. Nowhere do we find Jesus claiming the possession of powers other than those of God, the Father within us. He definitely made this clear when he said : 'I can of mine own self do nothing' (St. John v, 30).

'Jesus taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom and these mighty works ? Is not this the carpenter's son ?' (St. Matthew xiii, 54, and St. Mark vi, 2).

Jesus as a son of God, meaning a human being highly advanced in Spiritual Evolution of Consciousness—we are all Sons of God, human life being impossible apart from God, i.e. Life, Spirit and Mind, within us—Jesus thus is shown to be one of the greatest teachers of divine wisdom and spiritual law, encouraging humanity to believe that the Father, so well demonstrated by the life and works of the Son, is within every human being, and that our belief in this truth enables us to evolve to a like degree, and ourselves, to give similar demonstration of God's power.

Again and again Jesus plainly states : 'The Son can do nothing of Himself, but what He seeth the Father do, for what things soever He doeth also doeth the Son likewise' (St. John v, 19).

Jesus left no doubt about this Divinity within each human being, for He said that those who would believe this truth : '... The works that I do he shall do also ; and *greater works* than these shall he do' (St. John xiv, 12).

As a demonstration of this fact, Jesus sent seventy disciples

(believers) in couples to all the cities, to heal the sick and insane (St. Luke x, 1), and in verse 17: 'and the seventy returned again with joy saying: . . . even the devils are subject unto us through Thy name.'

THE FOURTH DIMENSION. This term is used throughout the book to denote the interpenetrating Realm of the Etheric World; and to clearly define that plane of manifestation of Consciousness, apart from the normal three-dimensional plane of physical life. In the physical world every object created by Mankind is the result of his Thoughts being manifested in Materials belonging to the three-dimensional world. For instance, the Thought of an architect results in the design and the plans of a house, which ultimately become the familiar object of bricks and mortar. Similarly in the Etheric world, every object created by individuals therein is the result of their Thoughts; but with a great difference. Materials of the chemical nature known on Earth do not exist there and therefore the creations are the direct result of Thought. It is as if objects materialized from the air around us by simply concentrating our Mind on what we desire; or perhaps the reader may understand better by imagining for instance that we live in a world under the sea. Natural scenery would exist there in our environment. Now let us picture Thought affecting the water so that the idea of coldness actually created ice, and that the ice would take form corresponding to our individual Thought of cold. This example very crudely suggests the method of the direct-action of Thought in the Etheric world of the Fourth Dimension.

THE URGENT NECESSITY FOR THE DISMEMBERMENT OF THE REICH

The Treaty of Versailles did not destroy the Prussian military clique or the Germany created in 1871, and thus a Second World War was inevitable. 'History will repeat itself' if the demands at the coming Peace conference do not include the dismemberment of Germany. She will rise again, and the FOLLY will be repeated in the year so plainly marked by the 22 symbol for 1966.

A careful study of the following facts will yield results of startling significance, and perhaps afford an insight into one of the many Mysteries which the fallow minds of men have not yet fully explored. Only the unwise call what they know not 'coincidence.' How far this elastic word can be stretched, just depends upon the degree of consciousness of Truth—or the lack of it—the individual possesses. To all who really Think, one thing is undoubtedly true, there is a Law of Cause and Effect operating throughout the Universe; we can recognize its manifestation, but if we do not comprehend its significance, there is no reason to attempt to deny its existence. So let us commence by making a mental note of a very ancient table of numbers and their accepted symbolism, and apply these symbols to well established dates. The Major Arcana of the Tarot consists of 22 symbols.

- | | |
|----------------------------|--------------------------------|
| 1. The Magician. | 12. The Sacrifice. |
| 2. The High Priestess. | 13. The Reaping Skeleton. |
| 3. The Empress. | 14. The Two Urns. |
| 4. The Seat of Initiation. | 15. The Devil. Typhoon. |
| 5. The Hierophant. | 16. Tower struck by Lightning. |
| 6. The Two Ways. | 17. The Star of the Magi. |
| 7. Chariot of Osiris. | 18. Moon or the Twilight. |
| 8. Justice. | 19. The Resplendent Light. |
| 9. The Veiled Lamp. | 20. Resurrection. |
| 10. Wheel of Fortune. | 21. The Crown of the Magi. |
| 11. The Muzzled Lion. | 22. <u>Folly or the Fool.</u> |

These 22 symbols require a whole volume to convey any real appreciation of their esoteric meaning, but for the present purpose the above brief symbol of each number may be considered in its literal sense.

It is interesting to note that the Prussian Assembly created the idea of a united Germanic State, and in the year 1849, the Prussian National Assembly elected the King of Prussia 'hereditary Emperor of the Germans.' The King declined the position. This historic event establishes the date of origin of the idea which 22 years later reached fulfilment. Now the first event occurred in the year 1849, and the second in the year 1871. We will take the first date, and add the figures together, 1.8.4.9. which make a total of 22, the symbol of Folly. According to this ancient system, this symbol denotes that any Empire founded at this date by the Prussians would ultimately suffer the fullest consequences of Folly.

The fatal date is 1849 and the figures total 22, now add these together $1849 + 22 = 1871$, the year the Prussians succeeded in establishing the German Empire. The following table made from this date 1849, is worthy of attention.

1849—Date of origin of scheme for German Empire.

22—The total of the figures 1.8.4.9. The symbol of Folly.

1871—The German Empire established on the 1st January.

17—Symbol of the Star of the Magi.

1888—Death of William I : and the accession of William II.

25—Symbol of Chariot. $2 + 5 = 7$ symbol of Tribulation, etc.

1913—Germany prepares for the World War No. 1.

14—The War commenced. 14 symbol of The Two Urns.

1927—Hitler planning for Power and Dictatorship in Germany.

19—Symbol of the Resplendent Light. $1 + 9 = 10$, Wheel of Fortune.

1946—???? 1.9.4.6. 20 symbol of The Resurrection.

1946. These figures added together make 20, the symbol of the Resurrection. This indicates that the Germany founded by the Prussians in 1849 will die before the year 1946, and in this year a new Germany will be Resurrected, ??.

Supposing we were considering this date of 1849, during the following year. First we note that the Idea of uniting these States at that period, gives us the symbol of Folly, and we wish to know, if the Idea is established, when will such Folly reach its most serious climax?

We know that this date 1849 gives us the symbol of Folly, number 22, and we know that it will take 22 years before the Folly is established. This gives us the date 1871, and 1.8.7.1. added together makes 17, so we add the two occult numbers together, 22 + 17, and the total is 39. So the year denoting the commencement of the most serious climax in the life of the German Nation will be (19)39.

It is curious how the occult numbers commencing from the 1849 date produced a sequence leading to the important date '39, and reaching a climax in the year 1946; after this date the number changes to 48.

The following table will make this clear.

1849 = 22	}	22 + 17 = 39	3 + 9 = 12	symbol of Sacrifice	12 = 3	—					
22											
1871 = 17	}										
17											
1888 = 25	}	25 + 14 = 39	3 + 9 = 12	symbol of Sacrifice	12 = 3	—					
25											
1913 = 14	}										
14											
1927 = 19	}	19 + 20 = 39	3 + 9 = 12	symbol of Sacrifice	12 = 3	—					
19											
1946 = 20	}										
20											
1966 = 22	}	1966	22 + 26 = 48	4 + 8 = 12	symbol of Sacrifice	12 = 3					
22											
1988 = 26	}										
26											
2014 = 7 7 7										

These figures reveal by their symbolism that the Prussian origin of uniting the Germanic States was a great mistake, a Folly, and the consequences of this would reach a climax when Germany was 68 years of age in 1939. 68—6 + 8 = 14 symbol of the Two Urns (to hold her ashes after the destruction of the Third Reich), note the digit 3 in the last table.

It can now be clearly realized that unless an END is made of the present unity of German States, thus destroying this sequence of dates and the events that follow them, further troubles will occur and Germany will make War for a *third* time. If the German States were restored for the present, and Prussia completely eliminated, this would end the Table of Dates, and a new unity of States could be formed at a later date, thus creating a new Era for the German people.

Another method, of remarkable accuracy, by which the symbol number is obtained, is that known as Cyclic Law and operates as follows. The age of an individual or of a Nation is added to the year in which the age is reached; this total is added together, and the resultant number, up to 22, indicates the symbol. The symbol number is added together and the digit forms another symbol; and lastly each year is numbered consecutively under the title of cycle. Here is an example of this method.

YEAR	—	AGE	—	TOTAL	—	SYMBOL	—	DIGIT	—	CYCLE
1871		0		1871		17		8		1

This is the table for the German Empire proclaimed on the 1st January, 1871.

All birth-dates have two figures of occult significance. The first, known as the Key number, is found by adding together all the figures in the date, except those of the century. Thus the date 1st January, 1871, will be 1-1-71, which totals 10, and $1+0=1$. This figure is the Key Number. The second occult figure is obtained by adding the figures of the year only. Thus 1871 equals 17 and $1+7$ equals 8, which is the Life Number.

Briefly the Key Number denotes important periods for events concerning general affairs, while the Life Number denotes the more important events likely to influence the life and the future. If we examine the chart or table made out as above for the German Empire we shall see how significant this is.

YEAR	—	AGE	—	TOTAL	—	SYMBOL	—	DIGIT	—	CYCLE
1871		0		1871		17		8		1
1888		17		1905		15		6		9

The Emperor William II came to the throne in 1888, the only year of the century with three eights in it. The age of Germany was 17, $1+7=8$. The symbol 15=The Devil.

1933	62	1995	24	6	9
------	----	------	----	---	---

The Dictator Adolf Hitler was made Chancellor of the Third Reich in 1933. 1.9.3.3.=16 symbol of the Stricken Tower, predicting that Hitler would cause the destruction of Germany. The age of the German Empire was 62, $6+2=8$, the Life Number and the digit 6 symbol of the Two Ways, signify that Hitler would have to decide for war or for peace. We know that the German Empire is symbolically under the sign of Folly, and that this Folly permitted Hitler to become Chancellor and Fuehrer in a year, the date of which signifies 'Destruction'; so it was simple to deduce from the symbol number 6, that Adolf Hitler would foolishly decide upon War.

Hitler has revealed in *Mein Kampf* how he meditated upon the ideas he since has executed so ruthlessly when a corporal in the German Army of 1914. What does this Cyclic table show us?

YEAR	—	AGE	—	TOTAL	—	SYMBOL	—	DIGIT	—	CYCLE
1914		25		1939		22		4		8

1914 equals 15 symbol of the Devil.

25 equals 7 symbol of Tribulation.

1939 equals 22 symbol of Folly, as well as the fateful Date.

22 the symbol of Folly.

4 the Seat of Initiation, not of Wisdom but Folly.

8 the Life Number of both the German Empire and Hitler.
Hitler was born 20th April, 1889.

Let us compare the Table of Germany and that of Adolf Hitler in the year 1933.

YEAR	AGE	TOTAL	SYMBOL	DIGIT	CYCLE
1933	62	1995	24	6	9
1933	44	1977	24	6	9

It can now be seen that Hitler's age equals 8 and that the two tables are identical. The figure 9 besides being the symbol of the Veiled Lamp, is also the symbol of Mars the God of Wars. Look at Hitler's table for the year 1939.

1939	50	1989	27	9	6
------	----	------	----	---	---

We note that it is the 9th year of the thirties, and the symbol number adds up to 9 the digit number. The figure 6 besides being the symbol of The Two Ways is also the symbol representing Humanity. (Hitler's personal Key Number is 5, and his age=50. O always indicates Leadership.)

Let us look back to the year 1923, the year of Hitler's ill-fated *Putsch*.

1923	34	1957	22	4	8
------	----	------	----	---	---

Once again we see a repetition of the 1914 symbols: The Devil, Tribulation, Folly, and his Life Number 8. The figure 4 is also a symbol of success and good fortune, and clearly denotes the initial success Hitler would have before such success lured him to his and Germany's doom.

Every date of importance concerning Hitler and the Nazi Movement reveals the ill-fated Folly of the whole scheme. In 1918 the Germans established on the 7th March the National Socialist Party. This date, 7-3-18, added together equals 19. $1+9=10=1$. This number 1 is the Key Number of the German Empire. It will be remembered that this Socialist Party brought about the Revolution in Germany in 1918. This National Socialist Party changed its name into the German Workers' Party on the 5th January, 1919. $5+1+9$ added together=16 symbol of the Stricken Tower. $1919=20$ symbol of the Resurrection, change or new régime. Adolf Hitler joined this Party six months later, and was made Comrade Number 7. When the German Workers' Party held its first mass meeting in the Hofbrauhaus in Munich, Hitler propounded the so-called Party Programme. This date the 24th February, 1920, has been recognized as the foundation day of the Party, and is very significant in representing the march of time with Adolf Hitler. $24+2+20=10=1$ the Key Number of the German Empire, and the $24+2=8$. The Life Number of Hitler and Germany. $1920+1+9+2+0=12$ the symbol of Sacrifice. Hitler's table for 1920 shows a number of symbols which Time has proved correct.

YEAR	AGE	TOTAL	SYMBOL	DIGIT	CYCLE
1920	31	1951	16	7	5

$1920=12$ =The Sacrifice, throughout of World.

$31=4$ =The Success that would lead him to his downfall.

16 =The symbol of the Stricken Tower. Destruction.

7 =The symbol of Tribulation.

5 =Hitler's personal Key Number.

In July, 1921, Adolf Hitler succeeded in being made President of the German Workers' Party. His age now was 32. $3+2=5$, his Key Number, and the year 1921 $1-9-2-1=13$ The Reaping Skeleton.

On the 9th November, 1923, Hitler made his famous ill-fated *Putsch*, as stated above, with its symbol of 16 Stricken Tower. 16 members of his party were killed on this occasion, and Hitler was fortunate in not being one of them, or sentenced to be executed for rioting. On the 1st April—'All Fools' Day'—he was found guilty and sentenced to be confined in a fortress for five years (5 =his Key Number). He was released from prison after the period of only 8 months (his Life Number) and 20 days. On the 27th February, 1925, Adolf Hitler founded his National Socialist Party afresh. 1925. $1-9-2-5=17$. The Star of the Magi, the Star of Hope. The date $27-2-25=18$. The Twilight, and $18=9$. The Veiled Lamp and War.

Germany annexed the Czechoslovak Republic and declared it a Protectorate on the 16th March, 1939.

16 symbol of the Stricken Tower.

1939=22 symbol of Folly.

16-3-39. $1-6-3-3-9=22$. Folly.

Danzig Free City was united with the German Reich on 1st September, 1939. $1-9-39=22$. Folly. And Hitler invaded Poland on this date, which led to the declaration of war by Great Britain. The inglorious end of the famous pocket battleship *Graf Spee* occurred on the first day of the 16th week of the War. At 8 o'clock local time, and 11.15 Greenwich time. $11-15=8$.

Captain Langsdorff of the *Graf Spee* shot himself at Buenos Aires on the 20th December, 1939. $20-12-39=17=8$.

Mussolini personally announced the declaration of War at 6 p.m. on the 10th June, 1940. $10-6-40$ =with the figure of the hour 17, which equals 8.

The French Revolution took place in the year 1789.

1789 added together= $1+7+8+9=25$.

25

1814—The Surrender of Paris. $1814=1+8+1+4=14$.

The symbol number of 1789=25. $2+5=7$. The Chariot of Osiris. Tribulation: and the symbol number of 1814 is 14 symbol of The Two Urns.

Thus Paris surrendered in the years 1814, and 1940, $1+9+4+0=14$. The same symbol on both occasions. $14=5$, and this figure is Hitler's Key Number.

The German Empire was born in 1871, Adolf Hitler in 1889, and Hitler's National Socialist Party in 1925, and each gives a digit of the figure 8 when added together.

1871=8. 1889=8. 1925=8.

In the year 1933 Germany was 62 years of age 6+2=8

1933 Hitler was 44 4+4=8

1933 National Socialist Party was 8 8

the Life Numbers of Germany and Adolf Hitler.

Hundreds of such historic and important dates of events with corresponding important symbols indicating the occult or hidden significance of the Events, are to be found not only in the history of the present War but of any events, national or personal. From the few events we have considered, it is possible to realize that the Law of Cause and Effect can be very far reaching, and without special knowledge of Cosmic Symbolism many Causes are impossible to discover, and thus ignorance must bring suffering that wisdom would have prevented.

GLOSSARY

- AMNESIA.** Loss of memory.
- ANÆSTHESIA.** Loss of feeling and sense of touch.
- AURA.** Emanation of Etheric Light, oval in shape surrounding the human body and all living material objects.
- AURIC ATMOSPHERE.** Emanation as above.
- CONSCIOUS EVOLUTION.** The growth of any or all of the Mind sections—the evolution of Mind as distinct from the evolution of bodies.
- CONSCIOUSNESS.** The attribute of any Mind section producing awareness, immediate knowledge upon its particular plane of consciousness.
- CHEMICAL LIFE.** Life without Mind and Consciousness governed by chemical laws.
- CONSCIOUS LIFE.** Life embodying Mind and Spirit. The trinity of Life, Mind and Spirit.
- CYCLIC LAW.** Law governing and pertaining to events or phenomena which recur in the same order in series year by year throughout human life.
- CLAIRVOYANCE.** Conscious vision of the Fourth Dimension. Vision of Ethereal things and people. Vision of the human Aura without mechanical aids. Vision belonging to the sight normal to the Etheric body.
- DIVINE MIND.** The one Mind throughout the Universe, manifesting and inseparable from Conscious life. All knowledge is within this Mind and life itself is the manifestation of Divine Mind, for ever unfolding Consciousness towards perfection.
- DIVINE ATOM.** Signifies that essential portion of the Divine Mind necessary to produce all Conscious Life. The Divine Atom leaves the great Celestial centre of the Universe and in the Trinity of Mind, Life and Spirit passes through the Universe unfolding its Consciousness according to the laws of evolution.
- EVOLUTION.** A Divine law providing the act or process of unfolding or developing. It exists as two distinct and separate laws—one known as Chemical Law, governing the development of forms and bodies and the second governing the unfolding of the Divine Mind in the development of Consciousness.
- EVOLUTION OF BODIES.** Chemical Law providing different varieties of forms necessary for the experiences required by the unfolding Consciousness to occupy it.
- EVOLUTION OF MIND.** The development of individual Consciousness in progressive states throughout lives from the Mineral to the Human kingdom, onward to the Spiritual heights of Perfection.
- EVOLUTION OF CONSCIOUSNESS.** This denotes the same unfoldment as above in the Evolution of Mind but signifies development of special Sections of the Mind-as-a-Whole of the Individual such as evolving consciousness in the Waking-Conscious Mind section or the Etheric Mind section. Development of the Instinctive Mind section is complete before Human life manifestation is possible, therefore, during Human life, no further development of this Section occurs.

- EVOLVED AFFINITIES.** The original Positive and Negative halves of the Divine Atom, evolved in Consciousness of Spiritual qualities and advanced toward Perfection. Two inseparable human beings, becoming one in Conscious unity of Spiritual attainments.
- ETHER.** The primary subtle element pervading all Space in the Universe. The medium of transmission of all radio-active forces. The foundation upon which all Material substances are created and in which the Protons and Electrons of all Atoms have their radio-activity.
- ETHERIC BODY.** The radio-active non-physical body. The basic form of which the physical body is a facsimile and without which the physical body disintegrates. This body exists as a unit, although composed of different degrees of radio-activity forming 'shells.' For instance, the densest form is that which controls the physical 'shell' (the atoms of the body). The higher states of radio-activity can be separated from this dense form in space and projected—the projection of the Etheric double.
- ETHERIC MIND SECTION.** The section of the Mind-as-a-Whole belonging to this particular portion of Man, the Etheric body. This section registers Consciousness in the Fourth Dimension or Etheric spheres, during physical sleep or during projection of the double.
- ETHERIC OR SILVER CORD.** The actual connecting link between the Etheric body and its physical counterpart in the flesh. This 'cord' has its terminal ends in the form of a Cap covering the physical brain : and its counterpart over the head of the Etheric body, so that in the event of separation between the Etheric and Physical bodies, the two 'caps' become the terminal ends of the Cord maintaining communication between the centre of Consciousness of the Physical and the Etheric.
- ETHERIC CAP.** The attachment at the ends of the Etheric cord. This cord consists of numerous fine Etheric threads which spread out into the form of a cap or covering over the physical brain on the one part and the Etheric brain on the other. It spreads over the head connecting the spinal cord, and each thread makes contact with every one of the brain centres, thus the Etheric mind section can transmit impulses to the physical brain. This cap covers the vertex reaching down to a line running horizontally around the head just over the eyebrows to that point at the back of the head where the spinal cord joins the brain (cerebellum). The cap over the physical brain is connected with the Cord at a point between the eyes and the cap covering the Etheric brain is connected at the corresponding point at the back of the Etheric head.
- FAITH.** The mental conviction without Reasoning. Consciousness that a thing is right without the evidence by Reasoning.
- FIVE SENSES.** The organized arrangements by which each sense is stimulated in the physical brain. The modes of adjustment for Consciousness in the Waking-Conscious Mind Section. The complex arrangement for communication throughout the physical body.
- GOD.** The supreme Divine Mind of the Universe, manifesting within and throughout all Conscious Life in the myriad of living forms of which we are conscious.
- INTUITION.** The result of Consciousness belonging to the Etheric mind

section successfully transmitted to the Waking-Conscious Mind Section. Telepathy exists between the sections of the human Mind as a Whole.

INSPIRATION. Is NOT 'the supernatural influence of the Spirit of God on the human mind, tending to raise the soul above itself,' but the influence of the Spirits of God on the human mind. The successful telepathic communication from Minds in the physical body or from Minds in the non-physical body and outside physical life, i.e. in the Etheric Spheres.

INTELLECT. The operation of creating Thought by the five-sense Waking-Conscious Mind section. The only faculty possessed by this Mind section for Reasoning and Cognition. Often confused with the word Wisdom: a man may be wise but non-intellectual, and another may be intellectual but very unwise.

INDIVIDUALITY. See page 202.

MOTHER NATURE. Represents the Chemical Life divinely planned that provides the forms, bodies or activities required for the Evolution of Consciousness by the Mind as a Whole in the individual.

MEMORY. The ability to recall words, thoughts or experiences registered in the Memory Sections of *each* of the Sections of the Mind as a Whole. Is NOT limited to the Waking Mind section only.

PSYCHIC. This signifies the Soul which is the complete Etheric human being. All things appertaining to the manifestation of the non-physical in human life.

PSYCHIC LAW. The law which governs the manifestation of all Etheric forces and their operation upon the Physical plane of Consciousness.

PSYCHIC RESEARCH. Investigation and enquiry into psychic phenomena and the science of Life, as well as the evolution of the Mind and all kinds of Etheric manifestation connected with Consciousness.

PHANTASMS OF THE LIVING. Manifestations made by the Etheric double of human beings still occupying their physical bodies.

PHANTASMS OF THE 'DEAD.' Manifestations made by the human beings who no longer exist in their physical bodies and are considered 'dead.'

RELIGION. A system of Faith or Worship.

RELIGIOUS. A state of Consciousness in the Evolution of the Mind-as-a-Whole, that acknowledges the all-pervading sense of the Divine in Life.

SPIRITUAL. This word denotes the mental qualities pertaining to harmony and perfection in the Consciousness of the Divine attributes. All that is related to the Divine Mind and its manifestation in the evolution of Consciousness.

SPIRIT. The Divine energy inseparable from Life and Mind. Not a part of Chemical Life.

SOUL. This word signifies the complete Etheric counterpart of Physical man, i.e. the complete Etheric Body together with the complete Mind-as-a-Whole. The Spiritual man as separate from the Physical man.

TELEPATHY. The transference of Thought from the Mind in one person to the Mind of another without the aid of speech, sight or any known physical means of contact.

There exists in the Mind-as-a-Whole, belonging to every individual, a Waking-Conscious section, and an Etheric-Conscious section. Thought activity in connexion with the Waking-Conscious section

produces Consciousness in the normal five-sense state and Thought activity of identically the same nature takes place in the Etheric Consciousness when it is functioning. All thought is Conscious to both these sections of the Mind-as-a-Whole, but usually independently. Telepathy, then, is the manifestation of the Etheric Mind section in one person, conveying his Waking-Conscious thoughts to the Etheric Mind section of another, who receives the transmission consciously in his Waking-Conscious Mind section. Time and Space does NOT exist upon the Etheric Plane of Consciousness, which accounts for Telepathy being instantaneous in respect of Time and Distance.

This discovery removes many hypothetical ideas such as the 'wireless wave' theory, for, successful Telepathy greatly depends upon 'beam directional' transmission.

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